Al-Hafiz Jamaludeen Abi Al-Faraj
Abd Ar-Rahman bin Al-Jawzi
Al-Quarashi and Al-Baghdadi
(510 - 597 Hijrah)

سيرة ومناقب

عمر بن عبد العزيز

الخليفة الزاهد

The Biography and Virtues of

Omar Bin Abd Al-Aziz

The Ascetic Caliph

Translated by
Dr. Mahmoud Salami
Associate Professor of English

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon

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The Translator's Preface

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Cherisher and Sustainer of all the Worlds. May peace and blessings of Allah be upon the last of His Prophets and Messengers, our Master Mohammad, the Arab and Faithful Prophet. May peace be upon all of his Followers and Companions.

The biography of Omar bin Abd Al-Aziz as the fifth Caliph is not like any other biography of a normal person or of a great man. He is a special type of man, an exceptionally excellent one whose piety and fear of Allah the Exalted was so amazing and so complete. He was the man who was fated by Allah the Exalted to be the great distinguished Caliph who handled things so differently from those who came before him from the Ommayad Caliphs. Indeed, his attitudes towards so many things in Islam and his asceticism have shown him to have really deserved his title as the fifth ascetic Caliph. As the translator of this book I have tried all the way through to be strictly faithful to the original Arabic text and to keep it as close to its original Moslem and Arabic spirit as I could in order to show that Omar bin Abd Al-Aziz was truly the most ascetic Caliph in Islam after the main four Orthodox Caliphs.

In this translation, I have adopted a certain strategy by which I hope I have succeeded in mediating an important text into English. First, there was the problem of Arabic names and the ways in which they could be transcribed into English. I have tried throughout this translation to stick to the same system of spelling and transcription, especially the book is full of personal names as well as names of places. I have tried my best to keep this system, but if there are any exceptions or any strange or unusual way of writing a certain name then it is my sole responsibility. In relation to the various references to the Verses of *the Holy Quran*, I have tried to interpret them in the best way possible. I decided to reproduce them from the most reliable translation which is done by the Pakistani scholar Ali Usuf Ali.

In translating this book, I have learnt a lot about the meaning of life and about what it means to be ascetic and a true believer in the past and in the

modern time where things have really changed. Therefore, reading such a biography of such a great Caliph as Omar bin Abd Al-Aziz would certainly enrich the knowledge of the reader and will definitely widen his/her horizon of conceiving things surrounding Islam and the Moslems. It seems to me that now more than ever we need to read texts like *The Biography of Omar bin Abd Al-Aziz.*

There is one important factor which made this book the way it looks in the hands of the readers, and that is, I have deliberately kept the past tense in the narrative which is prominent in the Arabic style and language, which is not so much used in the same way in the English narrative style. Also, I have deliberately kept the same sequence of names of those who were narrators of events. This may cause the reader some displeasure because of repeating so many names narrating the same thing. In other words, there seem to be many texts repeated in various places of the book but with minor differences from one narrator to another. In English this may seem redundant and odd, but I deliberately left it as it is to keep the translation faithful to the original text. In this translation I also kept the table of contents as it appeared in Arabic at the end of the book despite that this is odd to any reader of English. This is done due to the persistence of the publisher of this book Dar Al-Kotob Al-Ilmiyah.

I hope that the reader will ultimately realize that I have presented in this translation a useful, comprehensive, and valuable Moslem document, which I think any Moslem needs and should read. I hope that I have presented in it to the Moslems who do not speak Arabic an essential book which will enlighten all those who read it about the life of a great Caliph and a true ascetic. I hope from the Helper the Glorified and the Exalted that, through this translation of mine, I have offered some of my duty towards the Moslems and Islam.

Dr. Mahmoud Salami
Taif, Saudi Arabia
June, 2001

The Author's Preface

In the Name of Allah, Most Gracious, Most Merciful

May the Lord help in completing this work

The Leader and Sheikh, Theologian and Monotheist, Al-Hafiz Jamal Ad-Deen Abou Al-Faraj Abd Ar-Rahman bin Ali bin Mohammad bin Ali Al-Jawzi the preacher presented a reading of the biography of Omar bin Abd Al-Aziz in which he said:

> Praise be to Allah, the Cherisher and Sustainer of the Worlds, Who, through His grace, gave preference and put ahead those whom He chose and as He wishes, and Who also left behind or put back, through His justice, those He chose, too. No one with a sound and sane mind would use his mind to object to His plans, and no one creature would or should ask Him about the reasons behind His actions. I thank Him to the most difficult things in life in the same way as to the best and most comfortable things. I pray to His Messenger Mohammad the most honourable of His creatures who ever treaded the ground or laid down his feet on the gravel of the earth. I also pray to his Companions and to the people of his house and to his own relatives. I salute them all abundantly and in the best of holy salutations.

Thus, in this book I have given detailed analysis and descriptions in a separate chapter to every single character or best figure from each period of time related to the life and time of Omar bin Abd Al-Aziz, and who would tell us something about his ways of life and who would enlighten us about his virtues. Indeed, I have discovered that the news of Omar bin Abd Al-Aziz and the stories about his life are quite worthy of study and deserve attention from scholars and readers alike. The ways of his life indeed give help to those who care and draws the attention of those responsible men towards the true legal guardians; it also helps the ascetic man, who meditates about the creation of this world, to bear the difficulties of this life and to be armed with patience in order to keep going in it.

That is why I have chosen the virtues of Omar bin Abd Al-Aziz to talk about and to explore his legacy for its richness. I have decided to trace back all the elements of his legacy and put them together hoping that this would

help unify the spirit of its reader and to strengthen his faith in Allah. The reading and repetition of this history of Omar bin Abd Aziz would also strengthen the mind and would deepen one's own faith. This is because this man was so pious and that he was an exemplar for heads or responsible guardians and the way they run their own countries. Indeed, Omar bin Abd Al-Aziz set the rules of conduct in the land of Allah and he was the performer of His verses on earth. Allah the Exalted is the Helper to choose and to expose the virtues of the virtuous and the good men, in the same way as to avoid the bad deeds of the evil men. Allah is the Acceptor of invocation and the All-Hearing.

I have divided this book into forty four chapters and they are:

Chapter One : His Birth

Chapter Two : His Family Lineage

Chapter Three : His Search for Knowledge and Learning and his Questions of Theologians and Scientists and his Consultations

Chapter Four : What he Narrated of the Hadith

Chapter Five : The Richness of his Education, Eloquence, and the Praise of Scientists for him

Chapter Six : What has been Narrated from the Testimony of the Messenger of Allah (may the peace and blessings of Allah be upon him) that he was the Best Man of his Age

Chapter Seven : His Guardianship before becoming a Caliph

Chapter Eight : His Boldness to say the Truth in front of the Caliphs who came before him

Chapter Nine : Al-Khudr's Glad Tidings for him that he will become Caliph

Chapter Ten : The Invisible Caller of his Caliphate

Chapter Eleven : What has been Narrated that he is Mentioned in the Early Books

Chapter Twelve : His Caliphate

Chapter Thirteen : He is one of the Guided Orthodox Caliphs

Chapter Fourteen : His Morals, Traits, and Decent Manners

Chapter Fifteen : The Sublimity of his Aims

Chapter Sixteen : His Belief and his Doctrine

Chapter Seventeen : His Ways of Life and his Justice among his Subjects

Chapter Eighteen : His Care for his Workers and his Writing for them to do Justice

Chapter Nineteen : His Restoration of the Rights of the Wronged

Chapter Twenty : Bani Marwan's Dislike of his Justice and his Answer to them

Chapter Twenty One : What has been Preached on him

Chapter Twenty Two : His Dresses and his Outlook

Chapter Twenty Three : His Asceticism

Chapter Twenty Four : His Generosity

Chapter Twenty Five : His Piety

Chapter Twenty Six : His Humility

Chapter Twenty Seven : His Gentility and Forgiveness

Chapter Twenty Eight : His Worshipping and his Exercise of Judgment

Chapter Twenty Nine : His Weeping and his Mourning

Chapter Thirty : His Fear of Allah the Exalted

Chapter Thirty One : His Spiritualism and his Invocations

Chapter Thirty Two : His Speeches and Sermons

Chapter Thirty Three : His Poetry or what he Quoted from Poetry

Chapter Thirty Four : His Sayings about the Arts

Chapter Thirty Five : What he Saw in his Dreams

Chapter Thirty Six : Those who Saw him in their Dreams

Chapter Thirty Seven : What has been Seen for him in Dreams

Chapter Thirty Eight : The Number of his Children and their News

Chapter Thirty Nine : His Illness and his Death

Chapter Forty : The Date of his Death, his Age, and Where he was Buried

Chapter Forty One : What has been Narrated that the Sky and the Earth Cried for him

Chapter Forty Two : The People's Eulogy for him after his Death and their Sadness for him

Chapter Forty Three : A Selection from his Praise and Elegies in Poetry

Chapter Forty Four : His Legacy

May Allah give us the benefit of his love, and bless us in the same way as his piety and his obedience, for Allah is the All-Generous and the Acceptor of invocation.

Chapter One

Omar bin Abd Al-Aziz's Birth

On the authority of Al-Harith bin Abi Osamah, who said that Mohammad bin Sa'ad related to us that **Omar bin Abd Al-Aziz** was born in the year sixty three Hijrah. Indeed, this is the same year in which Maymounah, the wife of the Messenger of Allah (may the peace and blessings of Allah be upon him), had died.

Chapter Two

His Family Lineage

On the authority of Al-Harith bin Abi Osamah, who said that Mohammad bin Sa'ad related to us on the authority of Ibin Shawzab, that when Abd Al-Aziz bin Marwan wanted to marry Um Omar bin Abd Al-Aziz he said to his caretaker: "go and collect for me four hundred dinars from the best of my money for I want to get married to an honourable woman from an honourable home. Thus, he married the mother of Omar bin Abd Al-Aziz.

Indeed, Ibin Sa'ad narrated that Omar bin Abd Al-Aziz was the son of Abd Al-Aziz bin Marwan bin Al-Hakam bin Al-A'as bin Omayyah bin Abd Shams. His mother was also Um A'asem bint A'asem bin Omar bin Al-Khattab. He was given the nickname of Aba Hafs.

On the authority of Abdullah bin Sa'ad who narrated on the authority of his uncle Ya'acoub bin Ibrahim, who said that the mother of Omar bin Abd Al-Aziz was Um A'asem bint A'asem bin Omar bin Al-Khattab (may Allah be pleased with him).

The Story of his Grandfather

Omar bin Al-Khattab from his Mother's Side

On the authority of Abdullah bin Zeid bin Aslam, on the authority of his own father, and on the authority of his own grandfather Aslam, who said that: "while I was with Omar bin Al-Khattab, who was inspecting the guards at night and going round in Al-Madinah, and when he leaned over a wall for he was tired in the middle of the night, we heard plainly a woman saying to her daughter: "Ye my daughter, get up and go to that yogurt and mix it with some water!"

The daughter replied to her mother: "ye mother, haven't you heard of what the Emir of the Faithful had ordered today?"

She said: "no, but what had he ordered?"

The daughter replied: "he ordered a man to go round in town to order people not to dilute yogurt with water."

The Mother replied to her daughter: "ye daughter, get up to that yogurt and mix it with water as I tell you, for Omar cannot see you now. You are in a place where neither Omar nor his caller can see you."

The daughter replied to her mother: "ye mother, by Allah I would not obey him in the open if I wanted to disobey him in hiding."

Indeed, this whole conversation was said while Omar bin Al-Khattab was listening. He then said to his companion Aslam: "ye Aslam, mark this door for me and know its location!" Then Omar continued in his night inspection of the guards. In the next morning he said to me: "ye Aslam, go to that place where we heard the two women speaking and find out for me who was the addresser and who was the addressee, and also find out if they have a man in their house."

Thus, I came to that place and saw the two women. The young maid was a single woman who was not yet married to a man, and the other one was her mother but with no man in the house. Then I came to Omar bin Al-Khattab and told him of what I saw. After hearing the story, Omar called his sons to a meeting and he said to them: "Who among you would like a woman as a wife and I would marry him immediately?" He also said: "if your father had any inclination or need to women none of you would be faster to marry this maid except him."

Abdullah then said: "I have a wife." Abd Ar-Rahman also said: "I have a wife." Then A'asem said: "ye father, I have no wife. Marry me to her!" Then Omar bin Al-Khattab sent for this maid and he brought her to his son A'asem and he married her to him. This maid had given birth for A'asem a daughter, and this daughter had given birth to daughter, and this last daughter had given birth to Omar bin Abd Al-Aziz (may Allah's mercy be upon him).

I say this for this is what is narrated in the story of Al-Ajerri. I do not know where the mistake has occurred and who committed it. But the true version of events should be: "This woman had given birth for A'asem a daughter, and it is this daughter had given birth to Omar bin Abd Al-Aziz. This is how the Leaders and theologians in Islam recorded his family line, as we have already mentioned in relation to what is related by Mohammad bin Sa'ad and others."

The Glad Tidings about the Virtues of Omar and his Justice

Mobarak bin Fadalah narrated to us, on the authority of Abdullah bin Omar, that he so often used to say: "I wish I knew this man and this woman who gave birth to Omar bin Abd Al-Aziz, who came to life with a mark in his face to suggest that he is going to fill the world with justice!"

This was also mentioned by Mohammad bin Sa'ad in his book *Tabaqat*, and on the authority of Nafi', on the authority of Ibin Omar. This was also narrated by Nafi' on the authority of Omar bin Al-Khattab that he used to say: "I wish I knew the man from among my own children with a mark in his face and with good reputation and determination who would fill the world with justice after being filled with injustice and evil actions!"

It was also narrated on the authority of Yazeed bin Haroun that there was one domestic animal from the animals of his father Abd Al-Aziz which butted him and really wounded him. When his father was wiping the blood from the wounded part he was saying to himself: "I would be the happiest, or you would be the happiest, if you were the most courageous and the most

determined of the people of Bani Omayyah."[1]

It was also narrated by Abou Awanah, on the authority of Abi Yahyah the Leader of Al-Mousel, who said: "Abd Al-Aziz bin Marwan sent for me and asked me: 'Look on my children, do you see any Caliph among them?' Then I looked and said: 'yes, this one,' and he was Omar.

Then, when Omar became the Caliph he sent for me and said: "Do you say that I am the guide? And can you see me that guide?" Then I said to him: "No, but you are a good man." Then he said: "May praise be to Allah Who made me a good man."

It was also narrated that Suleiman bin Abi Sheikh related to us that there was a man who once entered to Omar bin And Al-Aziz and recited in his praise the following lines of poetry:

If he was rightly given the leadership from all rights,
Then he was given it and this became the truth.

Then he embodied piety and good behaviour
So that his morals refuse to exist in anyone else but him.

Thus he is the one whose father is Abd Al-Aziz bin Marwan
And whose grandfather is the Divider between truth and falsehood.

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[1] A similar story has been narrated in *Al-Iqd Al-Fareed* by Ibin Abd Raboh who said the following: "On the authority of Bishr bin Abdullah bin Omar who said that there was a man from Khurasan who came to Omar bin Abd Al-Aziz when he was the Caliph of the Moslems and said to him: 'Ye the Emir of the Faithful, I had a dream in which there was somebody saying: "If the most courageous and determined man from Bani Omayyah was given the leadership, he would fill the earth with justice for it was already filled out with injustice and tyranny." Then Al-Waleed was given the Caliphate. But when I asked about him they told me that he was not the courageous and the determined man. Then when Suleiman was given the Caliphate I asked about him in the same way, and they told me the same thing that he was not the courageous and the determined one. And then you have been given the leadership and became the Caliphate I knew that you are the most courageous and determined of your people."

Then Omar bin Abd Al-Aziz said to him: "Do you read the Book of Allah?" The man replied to him: "yes." Then Omar said to him: "By Allah Who gave you everything in life, is it the truth that you are telling me?" Then the man said to Omar: "yes it is." Then Omar bin Abd Al-Aziz ordered him to stay in the guest house, where he stayed for about two months. After that Omar asked for him to be brought in front of him and said: "Do you know why we have kept you here all this time?" The man said: "No." Then Omar said to him: "We have sent to your country to ask about you and about your reputation, and we have discovered that both your enemy and your friend said the same thing about you and your honesty. So now you may go free wherever you like."

Chapter Three

His Search for Knowledge and Learning and his Questions of Theologians and Scientists and his Consultations

What Omar had Heard from Obeidallah:

Ibin Bukeir had said on the authority of Ya'acob, who said that: "I have heard my own father saying: 'I heard Omar bin Abd Al-Aziz saying: "In my own narration, I narrated on the authority of Obeidallah bin Abdullah bin Utabah more than I have ever narrated on the authority of all the people."

Ibin Bukeir had also said on the authority of Ya'acob, on the authority of Hamzah bin Abdullah bin Utabah bin Mas'ood, who said that Omar bin Abd Al-Aziz used to say: "If Obeidallah was alive, I would not have narrated anything except through him and through his own opinions. I also wish that I had told, in one single day, so and so Hadith on behalf of Obeidallah.

The Upbringing of Omar bin Abd Al-Aziz

Ya'acoub bin Sufyan said to us, on the authority of Sa'eed bin Ofeir, who said that Ya'acoub narrated on the authority of his father that Abd Al-Aziz bin Marwan sent his own son Omar to Al-Madinah to get educated in it and to learn the high morals of society there. Indeed Abd Al-Aziz had written to Salih bin Kisan to guarantee the education of his son Omar. Before that Omar was following the steps of Obeidallah bin Abdullah and taking some of his classes in relation to his own education.

Indeed, Salih bin Kisan used to teach the young Omar bin Abd Al-Aziz the prayers. Once he tried to make him committed to it, but Omar failed one day to turn up for prayers. Then Salih said to him: "what kept you from coming for prayers?" Omar replied: "what kept me away was my attempts to keep my hair tidy and to make it look good." Then Salih replied to him in

anger: "you have reached this stage of love for your own good-looking hair to the extent that you have forgotten your prayers, or you prefer it to your prayers!?" Then Salih bin Kisan wrote to his father Abd Al-Aziz and told him the story. As a result, Abd Al-Aziz sent a messenger to his son Omar and told him that he will not speak to him until he cuts his hair. Then Omar cut his hair and his father spoke to him after teaching him a lesson.

It was also narrated that Abou Ikrimah related to us on the authority of Al-Otabi, on the authority of his father, who said that Omar bin Abd Al-Aziz had said: "I used to go with people and learn from them all the secrets of learnings. I also used to learn the high and the sublime of their education. But when I became the leader and the Caliph of the whole nation I realized that I should have learnt, or I needed to learn, all kinds of learnings: the high one and the lower or the most trivial of it. So now I ask you to learn and to get from education the sublime and good parts of it, the inferior and bad ones, as well as the most trivial of it.

It was also narrated that Ibin Abi Az-Zinad related to us on the authority of his father who said: "Perhaps I have seen Omar bin Abd Al-Aziz in his own country and his own emirate going to Obeidallah bin Abdullah bin Utabah. Perhaps, Omar had hidden him or perhaps he had allowed him to be seen in public."

It was also narrated that Damam related to us on the authority of Abi Fasal that Omar bin Abd Al-Aziz had cried once when he was a young boy and while he was memorising *the Holy Quran.* Then his mother sent for him and asked him: "what caused you to cry?" Then Omar replied: "I remembered death." Then he said that his mother cried, too, for the same reason.

It was also narrated that Shueib bin Safwan related to us on the authority of Mohammad bin Marwan, and on the authority of whoever had heard Mozahim saying that Omar bin Abd Al-Aziz had said to me: "You have seen me in Al-Madinah while I was a young boy and among other boys with no real aim. But when I felt I needed to learn I began searching for learning and education. I learnt a great deal of the Arabic language and Arabic poetry. I really learnt all what I needed to learn."

It was also narrated that Shu'bah related to us on the authority of Mohammad bin Abd Ar-Rahman, who said that Omar bin Abd Al-Aziz had said: "No one knew of the *Hadith* of A'ishah more than herself." He means here Amrat. He also said: "Omar used to ask her about things."

The Slim Body of Omar bin Abd Al-Aziz

After the Caliphate

It was narrated that Abou Al-Miqdam Hisham bin Ziyad related to us on the authority of Mohammad bin Ka'ab Al-Qurzi, who said: "I have known Omar bin Abd Al-Aziz to be a well-built and stocky young man while he was Emir on us in Al-Madinah and while Abd Al-Melek bin Marwan was the Caliphate. But after he became the Caliph of the Moslems, I came to him for some important matter and when he was in a serious health position. I entered to his presence and he had suffered a lot concerning his health. Indeed, his health has changed so dramatically to the extent that one would wonder about his own identity. So I began looking into his body and only looking at him all the time."

Then he said to me: "ye Ibin Ka'ab, you are looking at me in such a way which is different from the way you used to in the past!"

I said to him: "I like the way you look."

He then asked me: "and what did you like?"

I replied to him: "I like the way the colour of your face has changed, and the way some of your hair has gone, and how your body became slim."

Then Omar said to me: "Ye Ibin Ka'ab, how about if you saw me in my grave after the three things: when my eyes fall down over my cheeks, when my nose run down, and when my mouth is full of pus and worms!? You would then hate me the most."

Then he said to me: "repeat to me the *Hadith* you have mentioned to me before on the authority of Ibin Abbas!"

I said to him: "yes, listen!"

Ibin Abbas narrated to us that the Messenger of Allah (may the peace and blessings of Allah be upon him)[1] has said: "Everything has its own decency and honour, and the most honourable thing about sessions and sittings is the one where one faces the Ka'abah. There you would be sitting in safety. You should not pray after the sleepy and the young. You should kill the snake and the scorpion if you were praying. Do not hide the worthy, or worthiness, by the clothes. If any one looked into the book of his own brother without his permission he would then be looking into hell. If any one would like to be the most generous of people he should

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[1] This phrase (may the peace and blessings of Allah be upon him) will be abbreviated hereafter in this book as (MPBAUH).

then fear Allah and be pious. And any one would like to be the richest man, he then should be contented with what is in the hands of Allah the Exalted and the Elevated that exist there in a firmer and more secure situation than being in his own hands.

His Consultations and Questions of Other Theologians

It was narrated that Al-Fadil bin Ar-Rabee' had said: "I have heard Al-Fadeel bin Ayad saying: "when Omar bin Abd Al-Aziz became the Caliph of the Moslems he called to his presence Salim bin Abdullah, Mohammad bin Ka'ab Al-Qurzi, and Raja'a bin Haywah and said to them: "I have been plighted by this matter (of being the Caliph), so advise me what to do and tell me your own opinions!"

Salim bin Abdullah then said to him: "If you really want salvation and be saved from the torture of Allah then fast from all this world, and only let death be your breaking of such fasting."

Then Mohammad bin Ka'ab said to him: "If you want salvation and really be saved from the torture of Allah, then look at and consider the old-aged of the Moslems as your own father, and the middle-aged one as your own brother, and the youngest of them as your own son. Thus, you should revere well your own father, be generous to your own brother, and be tender and compassionate to your own son."

Then Raja'a bin Haywah said to him: "If you want salvation and really be saved tomorrow from the torture of Allah the Exalted and the Elevated, then you should love for the Moslems what you love for yourself, and hate for them what you really hate for yourself. Then you may die if you wish."

It was also narrated that Ali bin Al-Hasan has said on the authority of Abou Damrah, and on the authority of Salih bin Kisan, who said: "Omar bin Abd Al-Aziz sent for Mohammad bin Ka'ab Al-Qurzi and then said to him: "describe for me justice!"

Then Mohammad bin Ka'ab Al-Qurzi replied: "you have actually asked about something worthy of discussion. Then you should be for the young Moslems like a father, and for the old-aged ones like a son, and for the middle-aged ones as yourself like a brother. You should punish those people who deserve punishment in accordance to their own evil deeds and in accordance to what their bodies can bear. Never strike anyone with a whip when you are angry, or in response to your anger, for by doing so you would be doing something unjustly or you would be an attacker. Then you would also be an unjust man in the face of Allah the Exalted and the Elevated.

It was also narrated that Abd Ar-Rahman bin Salih has said, on the authority of a man from Bani Haneefah, that Mohammad bin Ka'ab Al-Qurzi had once said to Omar bin Abd Al-Aziz: "Do not take as a friend any one who cares for and respects you only in the same way he cares for and respects his own interests, so when his interests stop his own care and the reason for his respect and love will stop. Therefore, take as a friend the man who thinks highly and who is not selfish, the man who has strong perseverance and strong patience in the path of the right, the man who helps you to overcome things in your life and the one who offers you from his own provision.

Ibin Is-haq also said that Ismael narrated to us on the authority of Jareer, on the authority of Mogheirah, who said that Omar has said: "If Obeidallah bin Abdullah bin Utabah had outlived me, or lived long enough to witness my Caliphate and see what happened to me, then I would have been in a much better position than now and the whole thing would have been easier for me to handle.

Chapter Four

What he Narrated from the *Hadith* after the Messenger of Allah (MPBAUH)

His Narration on the Authority of Anas:

Omar bin Abd Al-Aziz (may Allah be pleased with him) related a great deal of the Messenger of Allah's sayings and on the authority of a group of men from the Companions of the Messenger of Allah (MPBAUH) and on the authority of a group of men from the elder followers of the Prophet. Indeed, Omar bin Abd Al-Aziz was so busy to be able to narrate what he had heard from these sayings. That was why narrated only a few sayings, and we shall mention some of them here in this chapter. We shall re-narrate them here on the authority of those men who heard him relating them, or according to what has been narrated on his own authority.

One man among those Companions upon whom he relied to narrate the Prophet's sayings was Anas bin Malik. Indeed, Omar saw Anas and lived at the same period of time with him. Even Anas bin Malik actually prayed behind Omar. What Omar narrated on the authority of Anas bin Malik was also related to us by Abou Al-Hasan who said:

> "Anas told us," or just "he told me,' or "Al-Harith bin Mohammad bin Al-Antari narrated to me on the authority of Ismael bin Abi Hakeem, on the authority of Omar bin Abd Al-Aziz, and on the authority of Anas bin Malik, who said: "I have heard the Messenger of Allah (MPBAUH) saying: 'Ye should order people to do good and be just, and to prohibit them from doing evil deeds. Otherwise Allah will send you an enemy who is not from your people, and whom you call but he will not respond to you and answer your calls."

Ad-Dar Qatni also said that Al-Harith bin Mohammad bin Al-Antari narrated to me on the authority of Ismael bin Abi Hakeem, on the authority of Omar bin Abd Al-Aziz, and on the authority of Anas bin Malik, who said: "the Messenger of Allah (MPBAUH) was the first best man to have prayed his prayers in complete or in brief."

His Narration on the Authority of Ibin Omar

What he narrated on the authority of Ibin Omar bin Al-Khattab (may Allah be pleased with them) includes the following: "Sa'eed bin Ya'eesh narrated to me on the authority of his grandfather, on the authority of Amr bin Salim and on the authority of his father, on the authority of Omar bin Abd Al-Aziz, on the authority of Ibin Omar, who said: "the Messenger of Allah (MPBAUH) has said: 'Allah the Blessed and the Elevated and the Exalted loves the young man who spends all his younghood in worshipping Allah, and also loves the Leader (Imam) who is just. His reward is equal to the reward of the man who spends sixty years of fasting the days and praying the nights.

In relation to this Hadith, Ad-Dar Qatni said: "Abdullah bin Omar said..." But there are other theologians who differ with him in this version of events. The correct story is the one which records: "Ibin Omar said..."

It was also narrated that Mohammad bin Al-Fadil bin Atiyyah said, on the authority of Salim Al-Aftas, on the authority of Omar bin Abd Al-Aziz, on the authority of Abdullah bin Omar, on behalf of the Prophet, who said: "Allah the Exalted and the Elevated loves the young man who spends all his younghood in worshipping and obeying Allah."

His Narration on the Authority of Ibin Ja'afar

What he narrated on the authority of Abdullah bin Ja'afar bin Abi Talib (may Allah be pleased with them) includes the following: "Yunus bin Abi Is-haq narrated to us on the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz, on the authority of his father, on the authority of Abdullah bin Ja'afar, on the authority of Asma-' bint Amees, who said: "the Messenger of Allah (MPBAUH) taught me the sadness invocation when he said: 'If sadness befell you, then you should say, Allah, Allah is my Lord and I do not share with Him anybody or anything."

Indeed this Hadith has also been narrated by Al-Fadil bin Dakeen who related it on the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz, on the authority of Hilal, the servant of Omar, on the authority of Omar bin Abd Al-Aziz, and on the authority of Abdullah bin Ja'afar bin Abi Talib, who said: "My mother Asma-' bint Amees taught me something that she learnt from the Messenger of Allah (MPBAUH) and indeed ordered to do: that is when she is

in sadness she should say: "Allah, Allah is my Lord and I do not share with Him anybody or anything." When Al-Qurashi heard this saying he then said: "There is no partner to Allah the Exalted."

His Narration on the Authority of Ibin Abi Sulmah

What Omar bin Abd Al-Aziz had narrated on the authority of Amr bin Abi Sulmah Al-Makhzoumi includes the following. He said that Ibrahim bin Abi Yahyah related to us on the authority of Ismael bin Abi Hakam, on the authority of Omar bin Abd Al-Aziz, and on the authority of Amr bin Abi Sulmah, who said that he saw the Messenger of Allah (MPBAUH) praying in one dress which enfolds his body and only with a difference on its sides.

Indeed, this is something strange to be narrated by Omar bin Abd Al-Aziz, and it is only narrated by Al-Hasan and on the authority of Abd Al-Kareem.

His Narration on the Authority of As-Sayeb

Omar bin Abd Al-Aziz also narrated some of the Hadith on the authority of As-Sayeb. This man As-Sayeb was the son of Nimr's sister, whose head was wiped by the Messenger of Allah (MPBAUH) and invoked Allah's blessings for him, and in fact he went with him in the farewell pilgrimage.

Indeed, it was narrated that Abd Ar-Rahman bin A'wf said: "I have heard Omar bin Abd Al-Aziz asking As-Sayeb, the son of Nimr's sister, 'what have you heard while living in Makkah?' As-Sayeb replied: "Al-Ala-' bin Al-Hadrami told me that the Messenger of Allah (MPBAUH) had said: "The Emigrant for three days after the chest."

Also, Al-Qasim bin Malik Al-Mazani narrated to us on the authority of Ja'eed, who said:

"I have heard Omar bin Abd Al-Aziz saying to As-Sayeb bin Yazeed, 'Have you seen any one of the Companions of the Messenger of Allah who wraps himself up with his clothes, or wore his own clothes, and went out?"

Then As-Sayeb said: "yes."

Omar then said to him: "If any one did this today, they would say about him, he is crazy."

His Narration on the Authority of Ibin Salam

Omar bin Abd Al-Aziz also narrated on the authority of Yusuf bin Abdullah bin Salam. It was narrated that Mohammad bin Is-haq has related to us, on the authority of Ya'acoub bin [no name mentioned in the original], on the authority of Omar bin Abd Al-Aziz, on the authority of Yusuf bin Abdullah bin Salam, and on the authority of his father, who said: "the Messenger of Allah has rarely spoken without looking towards the sky with his shining eyes."

His Relating of the Hadith

Omar bin Abd Al-Aziz so often related the Hadith he narrated to many Leaders before him and to a group of Moslem Elders. They included:

Ubadah bin As-Samit:

It was narrated that Ibrahim bin Yahyah narrated to us on the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz, on the authority of his father Omar bin Abd Al-Aziz, and on the authority of **Ubadah bin As-Samit**, who said that the Messenger of Allah (MPBAUH) used to say at the beginning of the month of Ramadan: "May Allah keep me safe for Ramadan, and keep Ramadan safe to me, and take it from me in acceptance and satisfaction."

Tameem Ad-Dari:

It was narrated that Sa'eed bin Ya'eesh narrated to me on the authority of his grandfather, on the authority of Omar bin Salim Al-Aftas, on the authority of his father, on the authority of Omar bin Abd Al-Aziz, and on the authority of **Tameem Ad-Dari**, who said: "I have heard the Messenger of Allah (MPBAUH) saying: 'Any one who meets Allah the Exalted and the Elevated and he has done five things he will not be shut off from Paradise. These five things are: to act in loyalty and good faith towards Allah the Exalted and the Elevated, to act in loyalty and good faith towards the Book of Allah, to act in loyalty and good faith towards the Messenger of Allah (MPBAUH), to act in loyalty and good faith towards the Leaders of the Moslems (the holy Imams), and to act in loyalty and good faith towards the

general good of the Moslems as a whole.'"

Al-Mogheirah bin Shu'bah:

It was narrated that Abou Mus'ab Ahmad bin Abi Bakr related to us that Omar bin Abd Al-Aziz narrated to us on the authority of **Al-Mogheirah bin Shu'bah**, who said that the Messenger of Allah (MPBAUH) had said: "No prophet had ever died without praying behind a good and pious man of his nation." Indeed, this saying has also been narrated by Abd Ar-Rahman bin A'wf.

Moreover, Omar bin Abd Al-Aziz had related some sayings of the Prophet (MPBAUH) on the authority of

A'ishah (may Allah be pleased with her):

It was narrated that Osamah bin Zeid related to us on the authority of Ziyad bin Abd Al-Aziz, on the authority of Omar bin Abd Al-Aziz, and on the authority of **A'ishah** (may Allah be pleased with her) who narrated that, "the Messenger of Allah (MPBAUH) used to pray in his own room, and used to differentiate and contrast between the Even and Odd. Indeed I used to hear his own concluding salutations of his prayers while I was at home."

Um Hani':

It was narrated that Hammad bin Sulmah related to us on the authority of Mohammad bin Qays, on the authority of Omar bin Abd Al-Aziz, and on the authority of **Um Hani'**, who said that: "the Messenger of Allah (MPBAUH) prayed in my own house eight prayer units on the Day of Conquering Makkah.

Khaulah bint Al-Hakam:

It was narrated that Sufyan bin Oyayynah related to us on the authority of Ibrahim bin Maysarah, on the authority of Ibin Abi Sa'eed, on the authority of Omar bin Abd Al-Aziz, who said: "I have heard the good woman Khaulah bint Hakeem saying that the Messenger of Allah (MPBAUH) went out while holding one of the sons of his daughter, either Al-Hasan or Al-Husein (may peace be upon them), and saying: 'you are mean and you are cowards and you are ignorant, and yet you are all connected to Allah the Exalted and the Elevated."

A Chapter on

His Story on Ali's Companion (Adopted Son)

Omar bin Abd Al-Aziz has indeed mentioned that he had heard from many of the companions of the Messenger of Allah (MPBAUH) where he said: "Issa bin Abdullah bin Mohammad bin Omar (the adopted son) of Ali bin Abi Talib (may Allah honour his countenance) narrated to us that Omar bin Moureq has said: "I was in Syria and Omar bin Abd Al-Aziz was a very generous man who gives to people plenty of money."

In fact, this man Omar bin Moureq continued to say: "I came forward to Omar and he looked at me and said, "where do you come from?"

I looked at him and said: "I am from Quraysh."

He said: "From whom in Quraysh?"

I said: "From Bani Hashim."

He said: "From whom exactly of Bani Hashim?"

Here I kept silent. Then he looked at me and he said again: "From whom exactly of Bani Hashim?"

I said: "the companion and servant of Ali bin Abi Talib."

Indeed, it was said that Omar bin Abd Al-Aziz said this when he put his hand on his chest and said to me: "Ye, the companion of Ali bin Abi Talib, many people have already told me that they have heard the Messenger of Allah (MPBAUH) say: 'Whoever I was his master and protector Ali is also his master and protector."

Indeed Omar bin Abd Al-Aziz said: "Ye Mozahim, how much money would you give to somebody like this man?"

Mozahim then said: "One hundred or two hundred Dirhams."

Omar then said: "give him fifty Dinars for being the Companion and servant of Ali bin Abi Talib (may peace be upon him).

Indeed, this story was narrated by Abou Na'eem, who related it on the authority of Yazeed bin Omar bin Moureq. It was narrated that Omar bin Shabbah told us that Issa bin Abdullah bin Mohammad bin Omar bin (or the adopted son of) Ali bin Abi Talib (may Allah honour his countenance) has said that Yazeed bin Omar bin Moureq told this Hadith. But this man Omar bin Moureq said: "Ali called at me and added another ten Dinars." Then Omar bin Abd Al-Aziz said: "This means he gives sixty Dinars." He also said to me: "Go back home to your country and you shall receive the same amount received by your peers." Indeed, this Hadith was also narrated by Ad-Dar Qatni who said in it among other things that: "Zureiq was the Companion and servant of Ali bin Abi Talib" (may peace be upon him).

It was also narrated that Mokhallid bin Ayyoub An-Nusaybi related this Hadith in which he said that Mokhallid bin Al-Hasan narrated to us on the authority of Hisham, who said:

Zureiq, the Companion and servant of Ali bin Talib (may peace be upon him), came once to Omar bin Abd Al-Aziz and after he memorised the *Holy Quran* and kept all the duties and said to him: "Ye Emir of the Faithful and Leader of the Believers, I am a man from the people of Al-Madinah; I have memorised the *Holy Quran* and kept all the duties but I do not have a divan (a collection of poems)."

Then Omar bin Abd Al-Aziz said to him: "And why not? May Allah bless you, from what people are you?"

The man replied: "I am a man from the servants of Bani Hashim."

Omar asked him back: "A servant to whom?"

The man replied to him: "I am a man from the Moslems."

Then Omar asked him back again: "I am asking you - and he shouted at him - do you hide your identity from me?"

Then the man said in a low secretive voice: "I am the servant and companion of Ali bin Abi Talib (may peace be upon him).

Indeed, this man said this in a low and secretive voice for he was afraid to mention the name of Ali in the company of the people of Banu Omayyah because they did not allow even the name be mentioned among them.

Upon hearing this Omar bin Abd Al-Aziz wept to the extent that his tears reached the ground and ran on it, and then he said: "I am, too, the servant of Ali. Do you hide from me being the companion and servant of Ali?" Indeed, Sa'eed bin Al-Museeb told me on the authority of Sa'ad bin Abi Waqqas that the Prophet (MPBAUH) said: "Whoever I was his master and protector Ali is also his master and protector."

A Chapter on

His Narration on the Authority of a Group of

the Great Followers

Omar bin Abd Al-Aziz has indeed narrated on the authority of a group of the great Followers and they included:

Sa'eed bin Al-Museeb and Abdullah bin Ibrahim bin Qariz:

What Omar bin Abd Al-Aziz has narrated from the Hadith on the authority of these two great followers involved what they have told Ali bin Abi Omar, who also said: "Al-Layth narrated to me on the authority of Aqeel, and on the authority of Ibin Shihab who said: 'Omar bin Abd Al-Aziz told me on the authority of **Abdullah bin Ibrahim bin Qariz** and on the authority of **Sa'eed bin Al-Museeb**, who both narrated to him that Abou Hurayrah said: "I have heard the Messenger of Allah (MPBAUH) saying: 'If you had said to your own friend "listen!" while the Imam was giving his speech on Friday, then you would have said "nonsense".'"

It was also said that Mu'ammar had narrated to us on the authority of Az-Zuhri, on the authority of Omar bin Al-Aziz, on the authority of Abdullah bin Ibrahim bin Qariz, and on the authority of Abou Hurayrah, who said: "I have heard the Messenger of Allah (MPBAUH) saying: "Purify yourself through ablution from what the fire touched or burnt."

Other Important and Distinguished Men

who Narrated about the Bankrupt

It was narrated on the authority of **Abou Bakr bin Abd Ar-Rahman** who said: "Yahyah bin Sa'eed Al-Ansari related to us that Abou Bakr bin Mohammad bin Amr bin Hazm had said to him that Omar bin Abd Al-Aziz had heard Abou Bakr bin Abd Ar-Rahman saying that he had heard Abou Hurayrah saying that the Messenger of Allah (MPBAUH) had said: "Whoever went bankrupt and lost the money which is not his but belongs to his own nation, and if a man found his own money in such a situation he then should take it for he is more entitled to it than anyone else." Indeed, this Hadith is

correct and true and is agreed upon.

Ibin Abi Omar also narrated to us this Hadith when he said that Ibin Ayyoub related to us that Abdullah bin Ahmad said to us on the authority of Ad-Dar Qatni, on the authority of Abi Bakr bin Mohammad, on the authority of Omar bin Abd Al-Aziz, on the authority of **Abou Bakr bin Abd Ar-Rahman** bin Al-Harith bin Hisham, and on the authority of Abou Hurayrah, who said: "the Messenger of Allah (MPBAUH) had said: 'Whoever found his own money with a man who went bankrupt and lost the money which is not his but belongs to his own nation, he then should take it for he is more entitled to it than anyone else."

It was also said that Ahmad bin Ali bin Thabit had narrated to us that, I have heard Mohammad bin Hazm saying that, I have heard **Abou Bakr bin Abd Ar-Rahman** bin Al-Harith bin Hisham saying: "I have heard the Prophet (MPBAUH) saying: 'Whoever found his own money with a man or a human being who went bankrupt and lost the money which is not his but belongs to his own nation, he then should take it for he is more entitled to it than anyone else."

It was also narrated that Sufyan related to us on the authority of Yahyah bin Sa'eed, on the authority of Abou Bakr Al-Ansari, on the authority of Omar bin Abd Al-Aziz, on the authority of **Abou Bakr bin Abd Ar-Rahman**, and on the authority of Abou Hurayrah, who said that he had heard the Prophet (MPBAUH) saying: "Whoever found his money with a man who went bankrupt, he then should take it for he is more entitled to it than anyone else."

Omar bin Abd Al-Aziz also narrated on the authority of those important and distinguished men that the Prophet (MPBAUH) had actually prostrated upon the revelation of verses such as:

"When the Sky is rent asunder" (*AL-Inshiqaq Sora*, verse no.1).

"Read in the name of thy Lord and Cherisher, Who created" (*Al-Alaq* or *Read!* verse, no. 1).

Khadijah's Hadith about Gibriel

It was narrated that Ismael bin Hakim had related to us that **Omar bin Abd Al-Aziz** had told me on the authority of Abou Bakr bin Abd Ar-Rahman bin Al-Harith, and on the authority of Um Salmah, who said: "I have heard Khadijah (may Allah be pleased with her) saying to the Messenger of Allah (MPBAUH): "Ye the Messenger of Allah, can you let me know of him if he comes to you this one who is often coming to you?"

Then the Messenger of Allah (MPBAUH) said: "yes."

Khadijah related: "Gibriel (may peace be upon him) then came one day to the Messenger of Allah (MPBAUH) while I was with him.

Then the Messenger of Allah (MPBAUH) said to me: "ye Khadijah, this is my brother, who often comes to me, has just arrived."

I said him: "get up and sit on this thigh of mine." Then the Messenger of Allah (MPBAUH) got up and sat on my right thigh. Then I said to him: "do you see him now?"

The Messenger of Allah said: "yes."

Then I said to him: "get up and sit on my left thigh." The Messenger of Allah moved and sat on my left thigh. Then I said to him: "do you see him now?"

The Messenger of Allah said: "yes."

Khadijah said: "I felt frustrated and took off my veil. I then asked him: 'do you see him now?"

The Messenger of Allah said: "No."

Only then I said: "By Allah this is a decent and generous angel. No, by Allah this is not a devil."

Furthermore, Khadijah related: "I went to Waraqa bin Nawfal and told him of what had happened. Indeed, this is what Mohammad (MPBAUH) had told me."

Waraqa then asked me: "Is it right ye Khadijah that this is your Hadith and that it did happen?"

I replied to him: "yes."

Waraqa finally said: "then he is truly a Prophet."

His Narration on the Authority of

Salim bin Abdullah bin Omar

It was narrated that Mubshir bin Ismael had related to us on the authority of Nawfal bin Abi Al-Furat Al-Halabi, on the authority of Omar, on the authority of Salim, and of his father, who said that the Prophet (MPBAUH) had said: "May Allah bless and re-enforce Islam by the two most loved men to Thee: Omar bin Al-Khattab or Abou Jahl, meaning Amr bin Hisham."

It was narrated that Mubshir bin Ismael Al-Halabi had related to us on the authority of Nawfal bin Abi Al-Furat Al-Halabi who said that it was mentioned to Omar bin Abd Al-Aziz the matter of raising the hands in the act of praying and so he said: "Do you see now that Salim did not memorize and learn from his father? And do you see that his father did not memorize and learn from the Prophet? (MPBAUH).

His Narration on the Authority of

Sulmah bin Abd Ar-Rahman

Omar bin Abd Al-Aziz also narrated on the authority of **Abi Sulmah bin Abd Ar-Rahman**. Indeed, it was related that Abou Ma'ashar had related to us on the authority of Mohammad bin Qays, who said that Omar bin Abd Al-Aziz related to us:

> "Should we prostrate when we read: 'When the Sky is rent asunder'" (*AL-Inshiqaq Sora*, verse no.1).
>
> Then I said: "no."
>
> Then Omar bin Abd Al-Aziz said: "Abou Sulmah bin Abd Ar-Rahman told me on the authority of Abou Hurayrah that the Messenger of Allah (MPBAUH) used to prostrate whenever he read: 'When the Sky is rent asunder'.

It was also narrated that Ibrahim bin Amr bin Bakr As-Saksaki had related to us that: "My father told us on the authority of Abi Sinan Ash-Sheebani, on the authority of Omar bin Abd Al-Aziz, on the authority of **Abi Sulmah bin Abd Ar-Rahman** bin A'wf, on the authority of Rabee'ah bin Ka'ab, who said that the Messenger of Allah (MPBAUH) had said: "The best

food in this world and the Hereafter is the meat." Indeed, this Hadith was narrated later by only one figure: Mohammad bin Dawood Ar-Ramli.

It was also narrated that Abou Alqamah As-Sa'adi had related to us on the authority of Omar bin Abd Al-Aziz, on the authority of **Abi Sulmah bin Abd Ar-Rahman**, on the authority of Abi Hurayrah and Ibin Abbas that the Messenger of Allah (MPBAUH) had said: "Any one who reads, 'Say: He is Allah, the One and Only,'(*Al-Ikhlas*, 1) for eleven times with an aim of pure faith or the Face of Allah, then poverty will leave his sight, or he will never see poverty in his eyes again. He will be rich in the heart, and his heart will be stuffed with wisdom."

His Narration on the Authority of Urwah

Omar bin Abd Al-Aziz also narrated on the authority of **Urwah bin Az-Zubeir.** Indeed, it was narrated that Marwan bin Salim Al-Jari had related to us on the authority of Abd Al-Aziz, the servant or adopted son of Omar bin Abd Al-Aziz, on the authority of Hilal, who was another servant to them, and on the authority of Omar bin Abd Al-Aziz, who said that Urwah bin Az-Zubeir had said to me on the authority of A'ishah, who said: "If the Messenger of Allah (MPBAUH) wanted to go to sleep while he was ceremonially impure he used to purify himself in an act of ablution as if purifying himself for prayers.

It was also narrated that Ibin Alathah had related to us that Ibrahim bin Abi Ablah had also said: "I have heard Omar bin Abd Al-Aziz saying that **'Urwah bin Az-Zubeir** told me on the authority of A'ishah, who said in her turn that she had heard the Messenger of Allah (MPBAUH) saying: "If any hour passes by in the life of Man (the son of Adam) without mentioning Allah in something good, then he would regret every one of it on Doomsday." Indeed, this Hadith was narrated only by Ibin Alathah.

It was also narrated that Sheibah Al-Khudari had related to us by saying: "We were in the company of Omar bin Abd Al-Aziz when he said to us on the authority of **Urwah bin Az-Zubeir** and on the authority of A'ishah that the Messenger of Allah (MPBAUH) had said:

> "There are three things that I can swear on them. First, Allah the Exalted and the Elevated will not make the one who has a share in Islam as the same one who has not. And the shares in Islam are three: praying, fasting and giving zakat. Second, Allah the Exalted and the Elevated will not protect a man in life and then leave him on the Day of Judgment to be protected by somebody else. Third, there is not any man who loved his own nation without being made by Allah the Exalted and the Elevated to

be one of them and with them. Fourth: if you swore on it, then you would wish that there is no sin committed by Man, and which is hidden by Allah the Exalted during this life, which will not be hidden and forgiven by Him on the Day of Judgment."

His Narration on the Authority of Obeidallah bin Utabah and Kharijah bin Zeid bin Thabit

Omar bin Abd Al-Aziz also narrated on the authority of **Obeidallah bin Abdullah bin Utabah**. Indeed it was narrated that Mubashir bin Ismael had related to us on the authority of Nawfal bin Abi Al-Furat, on the authority of Omar bin Abd Al-Aziz, on the authority of **Obeidallah bin Abdullah bin Utabah**, on the authority of Ibin Abbas, who said that the Messenger of Allah (MPBAUH) was in fact quicker than the sent down wind when Gibriel (may peace be upon him) used to come down to him in the form of inspiration in order to teach him the *Quran*.

Omar bin Abd Al-Aziz also narrated on the authority of **Kharijah bin Zeid bin Thabit**. Indeed it was narrated that Abd Al-Khaliq, the servant and companion of Hazim, had related to us on the authority of Abd Al-Wahab bin Baht, who also said: "I have been in the company of Omar bin Abd Al-Aziz when one man from Suleiman's supporters came to him with some wounds as a result of a fight that happened with someone else. Suleiman bin Habib Al-Muharbi was there, too, in the company of Omar, when the latter said to Suleiman: "get up and act as a judge between these two men, and you should know that the Messenger of Allah (MPBAUH) never judged between two conflicting sides without making clear the reasons behind such a conflict. I say this on the authority of **Kharijah bin Zeid bin Thabit**, and on the authority of his father who heard it from the Messenger of Allah (MPBAUH).

It was also narrated that Mubashir bin Ismael had related to us on the authority of Nawfal bin Abi Al-Furat, on the authority Omar bin Abd Al-Aziz, on the authority of **Kharijah bin Zeid bin Thabit** and on the authority of his father that the Prophet (MPBAUH) had read:

> "For, that Day, His Chastisement will be such as none else can inflict. And His bonds will be such as none other can bind."(1)

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(1) *Al-Fajr, or The Break of Day Sora*, verses, 25-26.

His Narration on the Authority of

A'amer bin Sa'ad bin Abi Waqqas

Omar bin Abd Al-Aziz also narrated on the authority of **A'amer bin Sa'ad bin Abi Waqqas**. Indeed, it was said that Mohammad bin Al-Munziri had related to us on the authority of **A'amer bin Sa'ad bin Abi Waqqas**, on the authority of Osamah bin Zeid, who said that when the word "plague" was mentioned in front of the Messenger of Allah (MPBAUH) he said:

> "It is an abomination, or a punishment, through which many other nations and peoples were tortured. There are still some remnants of it left. Thus, if you hear of it in any land, do not enter such land. And if it is spread or if you are plagued by it in any land, do not leave or escape from such land."

Indeed, Mohammad bin Al-Munzir related to us that "I have talked about this Hadith with Omar bin Abd Al-Aziz, and he said to me: 'This is also what **A'amer bin Sa'ad bin Abi Waqqas** had already said to me in relation to this Hadith.

It was also narrated that Mohammad bin Abi Yahyah had said on the authority of Abdullah bin Abd Ar-Rahman bin Mu'ammar, who was Abou Tawalah, on the authority of Omar bin Abd Al-Aziz, on the authority **A'amer bin Sa'ad bin Abi Waqqas** and on the authority of his father who said that the Prophet (MPBAUH) had said: "Any one who eats in the morning, when he gets up, seven pieces of date fruit from the date trees which grow in the semi-burnt land of Al-Madinah, he will not have any problems in the whole day and until the evening.

His Narration on the Authority of

Abi Burdah

Omar bin Abd Al-Aziz also narrated on the authority of **Abi Burdah** and on the authority of Abi Mousa Al-Asha'ari, who said: "Abou Ad-Dahma-' related to us on the authority of Thabit Al-Binani, on the authority of Omar bin Abd Al-Aziz, on the authority of **Abi Burdah**, and then the authority of Abou Mousa, who said that the Messenger of Allah (MPBAUH) had said:

> When the Day of Judgment will arrive, Allah the Exalted will gather all His creatures in one place. Then every nation will receive back its own gods which they used to worship, who in their turn will lead them to the fire of Hell. The only one people who will remain will be the monotheists.
>
> Then it will be said to them: "What are you waiting for?"
>
> They will reply: "we are waiting for our Lord, the Lord we worshipped in the Unseen or in the Unknown."
>
> Then it will be said to them: "Do you know Him?"
>
> They will reply: "If He wishes He will make us know Him by appearing to us."
>
> Then Allah the Exalted and the Elevated will appear to them and they will all bow down in adoration for Him and they will prostrate. Then it will be said to them: "ye the people of monotheism, raise up your heads, Allah the Exalted had given you Paradise as your eternal abode, and had made the place of everyone of you be taken by a Jew and by a Christian in Hell."

It was also narrated to us that Ali bin Zeid had related to us on the authority of Amarah Al-Qurashi, and on the authority of **Abi Burdah**, who said:

> We came to Al-Waleed bin Abd Al-Melek, and there was with him Omar bin Abd Al-Aziz who used to offer to us our own needs from the Caliph. It was said: "when we have taken from him what we wanted, I came back to him and I said 'good-bye to him' and I greeted him and thanked him. Then I remembered an important saying I have heard of it from my father, who himself had heard it from the Messenger of Allah (MPBAUH). Therefore, I thought I should say it to him (meaning Omar bin Abd Al-Aziz).

So I came back to him and when he saw me he said: "Is the old man bringing back something he is not happy with?"

But when I was closer to him he said to me: "did not you take what you wanted?"

Indeed, it was narrated that I said to him: "yes." But I really came back to tell you about some Hadith I have heard from my own father, and who himself had heard it from the Messenger of Allah (MPBAUH). I wanted to recite it to you again for you have been so good with me.

It was narrated that he said: "what Hadith?"

Then it was narrated that I said that "my father said to me that he had heard the Messenger of Allah (MPBAUH) saying:

When the Day of Judgment arrives, every nation will receive back its own gods which they used to worship in life. The only one people who remain waiting are the monotheists.

Then it will be said to them: "What are you waiting for when all the people have left?"

They will reply: "we have a Lord we used to worship in our life but we cannot see him now."

Then it will be said to them: "Do you know Him if you see Him?"

They will reply: "yes."

Then it will be said to them: "But how will you know and recognize Him if you have not seen Him?"

They replied: "we know Him because there is nothing and no one like Him."

Only then Allah the Exalted and the Elevated reveals Himself to them and they all look at Him the Blessed and the Elevated. Then they will all bow down in adoration for Him and they prostrate. Indeed, there will remain some other nations who want to prostate but they will not be able to do so for they have some kind of cow horns in their backs. That is why Allah the Exalted and the Elevated revealed in the *Holy Quran* the following verse:

> "The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able."(1)

Then Allah the Exalted and the Elevated will say to them: "My servants, raise up your heads. I have replaced every man of you by a Jew and by a Christian in Hell."

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(1) *Al-Qalam Sora*, or *The Pen*, verse, 42.

When he heard all this, Omar bin Abd Al-Aziz said: "O Allah, there is no God but Him! Did your father tell you this Hadith and that he had heard it from the Messenger of Allah (MPBAUH)?

Then I swore for him three times upon something divine he values greatly that the Hadith is true, and then Omar said: "I have never heard in relation to the monotheists any better and more lovable Hadith to me than this one."

His Narration on the Authority of

Ar-Rabee' bin Sibrah

Omar bin Abd Al-Aziz also narrated on the authority of **Ar-Rabee' bin Sibrah Al-Jahni**. Indeed, it was related to us on the authority of Abd Ar-Rahman bin Ma'azah, on the authority of Mohammad bin Is-haq, on the authority of Az-Zuhri, on the authority of Omar bin Abd Al-Aziz, on the authority of **Ar-Rabee' bin Sibrah Al-Jahni** and on the authority of his father that the Messenger of Allah (MPBABU) had actually forbidden Moslem men from spending any time with their wives on the day of Conquering.

His Narration on the Authority of

Irak bin Malik

Omar bin Abd Al-Aziz also narrated on the authority of **Irak bin Malik**. Indeed, it was related to us on the authority of Hammad bin Sulmah, on the authority of Khalid Al-Haddad, on the authority of Khalid bin As-Salt, who said that "we were in the company of Omar bin Abd Al-Aziz and they said to him that when a man wants to sit outside in the open, he would sit and face the Ka'aba or the Qiblah, and they did not like this. Then **Irak bin Malik** related to us in this connection on the authority of A'ishah that the Prophet (MPBAUH) had said: "Have they done it and changed my seat towards the Qiblah?"

It was also narrated that Ziyad bin Abi Ziyad, the servant and adopted son of Ayyash, had related to us on the authority of **Irak bin Malik**, who said that "I have heard Omar bin Abd Al-Aziz talking on the authority of A'ishah bint Abi Bakr, who in her turn said: "Sukaynah came to me and she was carrying two of her daughters. I gave her three pieces of date fruit, and then she gave one piece to each one of her daughters. When she raised her

hand to her mouth to eat the one left she found that her daughters liked the dates and as a result she divided the one date between them and left herself with nothing. When I saw her doing so I liked the way she sacrificed her own wish to eat for the sake of her children. Then later I mentioned what she had done to the Messenger of Allah (MPBAUH), who then said: "Through this action and through these daughters Allah the Exalted and the Elevated had duly permitted her into Paradise, and through them, too, He had saved her from Hell."

His Narration on the Authority of

His Father Abd Al-Aziz bin Marwan

Omar bin Abd Al-Aziz also narrated on the authority of his own father **Abd Al-Aziz bin Marwan bin Al-Hakam**. Indeed, it was related to us on the authority of Al-Mogheirah bin Abi As-Sa'adi, who said on the authority of Al-Hasan bin Abi Al-Hasan, on the authority of Omar bin Abd Al-Aziz, on the authority of his father **Abd Al-Aziz bin Marwan bin Al-Hakam** and on the authority of Abi Ad-Darda-', who said that "I have heard the Messenger of Allah (MPBAUH) saying:

> If any one of you is afraid that he may forget the *Quran*, he should say: "May Allah bless me by leaving the sinful deeds for as long as I live! May Allah bless me by leaving aside and abandoning what is not meant to me or what is not directly linked to me! May Allah bless me and guide me to look into what makes You satisfied and being pleased with me! May Allah bless my heart by making it memorize Your Holy Book as You taught me, and make me recite it the way it pleases You! May Allah open my heart through it and make my tongue eloquent through it, too."

His Narration on the Authority of

Az-Zuhri

Omar bin Abd Al-Aziz also narrated on the authority of **Az-Zuhri.** Indeed, it was related to us on the authority of Ali bin Ayyash, on the authority of Abou Mutee' At-Tarabulsi, on the authority of Abbad bin Katheer, on the authority of Omar bin Abd Al-Aziz, on the authority of Az-Zuhri and on the authority of Anas bin Malik, who said that Messenger of Allah (MPBAUH) had said:

> "Every religion has its own manners and morals. And the manners and morals of Islam are embodied in bashfulness and decency."

His Narration on the Authority of

Mohammad bin Ka'ab

Omar bin Abd Al-Aziz also narrated on the authority of **Mohammad bin Ka'ab.** Indeed, it was related to us on the authority of Ja'afar bin Suleiman, on the authority of Hisham bin Abi Hisham, and on the authority of **Mohammad bin Ka'ab Al-Qurzi**, who said:

> When Omar bin Abd Al-Aziz became the Caliph of the Moslems, he sent for me when I was in Al-Madinah. Then I came to him for some important matter. When I entered to his presence I began looking at him with real surprise and wonder about his outlook. I was looking at him all the time without taking my sight off him in such a way which made him say to me:
>
> "Ye Ibin Ka'ab, you are looking at me in such a way which is different from the way you used to in the past!"
>
> Then I said to him: "I like the way you look."
>
> He then asked me: "and what did you like?"
>
> I replied to him: "Ye the Emir of the Believers, I like the way the colour of your face has changed, and the way some of your hair has gone, and how your body became slim."
>
> Then Omar said to me: "Ye Ibin Ka'ab, how about if you saw me in my grave after the three things: when my eyes fall down over my cheeks, when my nose run down, and when my mouth is full of pus and worms!? You would then hate me the most."
>
> Then he said to me: "repeat to me the *Hadith* you have mentioned to

me before on the authority of Ibin Abbas!"

I said to him: "yes, listen!" "Ibin Abbas narrated to us that the Messenger of Allah (MPBAUH) has said: "Everything has its own decency and honour, and the most honourable thing about sessions and sittings is the one where one faces the Ka'abah. There you would be sitting in safety. You should not pray after the sleepy and the young. Do not hide the worthy, or worthiness, by the clothes. You should kill the snake and the scorpion if you were in the act of praying. If any one looked into the book of his own brother without his permission he would then be looking into hell.'

Then he (MPBAUH) went on to say: "If any one of you is pleased to be the most powerful of men, he then should rely and depend on Allah the Exalted and the Elevated. If any one of you is pleased to be the most generous man of people he should fear Allah and be pious. And any one who is pleased to be the richest of men, he should be contented with what is given to him from the boon and provision of Allah the Exalted and the Elevated."

The Characteristics of the Most Evil of People

Omar bin Abd Al-Aziz also narrated to us about the characteristics of the most evil of men. He related to us that the Messenger of Allah (MPBAUH) had said: "May I point out to you who are the evil men among you?"

We replied: "yes, please ye the Messenger of Allah!"

Then he (MPBAUH) said to us: "It is the one who allows only himself to say things, and the one who denies and rejects giving anything to anyone, and the one who whips his own servant."

The Messenger of Allah (MPBAUH) continued to say: "May I tell you who is even more evil than these ones?"

We replied: "yes, please ye the Messenger of Allah!"

The Messenger of Allah (MPBAUH) then said: "It is the one who hates people and who is hated by them."

The Messenger of Allah (MPBAUH) then continued to say: "May I tell you who are even worse evil than this evil man?"

We replied: "yes, please ye the Messenger of Allah!"

The Messenger of Allah (MPBAUH) then said: "they are the ones who never offer to help in a stumbling situation or never raise a man from the ground, and the ones who never forgive a sin, and the ones who never accept an excuse."

The Messenger of Allah (MPBAUH) then continued to say: "May I tell you who is even the worst and the most evil man of all these?"

We replied: "yes, please ye the Messenger of Allah!"

The Messenger of Allah (MPBAUH) then said: "he is the one whose evil is feared and whose boon or welfare is never benefited from. Indeed, Jesus, the son of Mary, has said in this connection about the people of Bani Israel: 'Ye Bani Israel, do not talk of wisdom in front of ignorant men, for by doing so you would do wisdom injustice. In the same token, do not forbid or stop talking of it in front of its own people of wisemen, for by doing so you would be doing them injustice. In the same way, do not practise injustice amongst yourselves. Also, do not treat an unjust and evil man in the same way he treats you, for if you do so your grace and justice on him will be turned void and negative. Thus, you should care for three things in life: something you have known to be good and wise, and then you should follow it; something you have known to be bad and evil, then you should keep away from it; and something you have known to be disputable and problematic, then you should return it or ascribe it back to Allah the Exalted and the Elevated."

His Narration on the Authority of

Abi Sallam

Omar bin Abd Al-Aziz also narrated on the authority of **Abi Sallam** - whose name was **Mamtour Al-Habashi** when he was narrating on the authority of Thouban and Abi Omamah. Indeed, it was related to us on the authority of Ismael bin Ayyash, on the authority of Al-Abbas bin Salim Al-Lakhmi, who said that Omar bin Abd Al-Aziz has sent for Abi Sallam Al-Habashi to bring him the mail. When Abi Sallam arrived and entered to the company of Omar the former said to the latter: "I have had a hard time coming to you here."

Then Omar said to him: "We really did not want to trouble you with this, but I have heard something about the Hadith that you narrated on the authority of Thouban in connection with the Basin. So I wanted to talk about this Hadith with you and I would like to hear it from you."

Abou Sallam then said: "I have heard Thouban saying that he had heard the Messenger of Allah (MPBAUH) saying the following:

"My basin (of water) stretches from Aden to Amman in Al-Balqa-'. Its water is so pure and it is clearer than yogurt and sweeter than honey. The number of its cups is as plentiful as the number of stars in the sky. Any one who drinks from it only once he will never again in his life feel thirsty. The first people to come to drink from it are the poor ones from the Emigrants."

Indeed, because of the difficult and hard situation of these Emigrants, Omar bin Al-Khattab described them as being "dirty in their heads and filthy or stained in their clothes. They could not marry and enjoy what is given and allowed for them to enjoy, and the doors of gates will not open

for them."

Then Omar bin Abd Al-Aziz said in support of these Emigrants and as he is one of them: "The doors of gates have opened for me, and I have married and enjoyed what is allowed for me to enjoy. There is no crime in all this concerning their bad conditions. And I do not polish and clean my hair or head unless it gets dirty, and I do not wash my garment that covers my body until it gets dirty, too.

His Narration on the Authority of

Abi Hazim and others

Finally, Omar bin Abd Al-Aziz narrated on the authority of **Abi Hazim** and many other people whom we cannot mention here in this chapter for they are numerous. Indeed, we have only mentioned those obvious and important figures because they have been the most influential of all who narrated directly or indirectly the Hadith of the Messenger of Allah (MPBAUH).

And through His Grace, Allah is the Helper and Assistant.

Chapter Five

The Richness of his Education, Eloquence, and the People's Praise for him

Omar's Prayers are Similar to the Prayers of the Messenger of Allah (MPBAUH):

It was narrated that Faleeh has related to us on the authority of Mohammad bin Mosahiq, on the authority of A'amer bin Abdullah - meaning Ibin Az-Zubeir - and on the authority of Anas, who said: "I have never seen a better Imam than this Imam of yours whose prayers are so like the prayers of the Messenger of Allah (MPBAUH)." Indeed, this was said to Omar bin Abd Al-Aziz while he was then in Al-Madinah. In fact, Omar used to be moderate in his prayers where he used to cut short his readings.

It was also narrated that Al-At-Taf bin Khalid Al-Makhzoumi has related to us on the authority of Zeid bin Aslam, who said that "we prayed with Omar bin Abd Al-Aziz the noon prayers and then we went to Anas bin Malik, who was really in a complaining mood. When we sat there with him he asked us: "Have you prayed?"

We said back: "yes."

Then he said: "ye maid, be quick in your ablution! I have never prayed after a Leader - after the Messenger of Allah (MPBAUH) - better than this Imam of yours and whose prayers are so close to the prayers of the Messenger of Allah."

Of course, he meant in this Leader "Omar bin Abd Al-Aziz." Then Zeid bin Aslam continued to say: "Indeed, Omar used to finish the bowing down and the prostration in their complete form, but he used to cut down some of the standing up and the sitting down to make it easier for the praying men.

It was also narrated that Ad-Dar Qatni has related to us on the authority of Mohammad bin Al-Qasim bin Zakarayyah, who also said on the authority of Abou Kareeb, on the authority of Rushd bin Sa'ad, on the authority of Abd Ar-Rahman bin Omar, the servant of Afrah, on the authority of Rabee'ah bin Abi Abd Ar-Rahman, and on the authority of Anas bin Malik, who said: "I have never seen anybody who is so closely similar in his prayers to the prayers of the Prophet (MPBAUH) better than this man of yours." Of

course, he meant by "this man" Omar bin Abd Al-Aziz.

It was also narrated that Abdullah bin Ibrahim bin Kisan has related to us on the authority of his own father, who said: "I have heard Wahab bin Qabous saying on the authority of Sa'eed bin Jubeir, who also said, 'I have heard Anas bin Malik saying: "I have never seen anybody who is so closely similar in his prayers to the prayers of the Messenger of Allah (MPBAUH) better than this man of yours." Of course, he meant by "this man" Omar bin Abd Al-Aziz. When we heard this, we all bowed down and recited ten times the glorification for Allah, and then in prostration we also recited another ten times the glorification of Allah.

His Lore and his Eloquence

It was narrated that Abou Bakr bin Abi Al-Aswad has related to us that Ja'afar bin Suleiman had told us on the authority of Hisham, who said: "when the news of the death of Omar bin Abd Al-Aziz arrived to the Moslems, Al-Hasan said: 'the best of men has died.'"

It was also narrated that Moyassar bin Ismael has related to us on the authority of Ja'afar bin Barqan, on the authority of Maymoun bin Muhran, who said: "We came to Omar bin Abd Al-Aziz and we thought that he needed us, but it turned out that we were just like his own pupils. Or indeed, it was said: "we were just like pupils".

It was also narrated that Ja'afar bin Barqan has related to us on the authority of Maymoun bin Muhran, who said: "Omar bin Abd Al-Aziz had talked to us and he is the Master of Masters."

It was also narrated that Sufyan has related to us about Omar bin Abd Al-Aziz and he said: "Scholars and scientists were just like pupils in front of Omar bin Abd Al-Aziz."

It was also narrated that Sufyan has related to us on the authority of Ja'afar bin Barqan (or it was narrated on the authority of Ja'afar bin Barqan), on the authority of Maymoun bin Muhran, who said: "Scientists and scholars were nothing but pupils in front of Omar bin Abd Al-Aziz."

It was also narrated that Abd Ar-Rahman bin Mahdi has related to us on the authority of Mohammad bin Abi Al-Wad-Dah, and on the authority of Khaseef, who said: "I have never seen a better compassionate and more generous man than Omar bin Abd Al-Aziz."

It was also narrated that Abou Hashim Al-Qurashi has related to us

that Abd Al-Melek bin Marwan had said to Omar bin Abd Al-Aziz:

"The Emir of the Believers has married you to his daughter Fatimah bint Abd Al-Melek bin Marwan."

Then Omar replied to him: "Ye the Emir of the Believers, may Allah bless you and bestow upon you His own Graces! You have been so good and so generous in your offer, and you have done enough."

Consequently, Abd Al-Melek felt so proud of him and really admired Omar's own personality. Also, some of the children of Abd Al-Melek said: "this man has learnt this language and he performed it properly."

Thus, Omar bin Abd Al-Aziz came once to the company of Abd Al-Melek, and the latter said to him: "Ye Omar, how do you spend your maintenance or charitable money?"

Omar replied: "It is the way a good deed in between two bad ones, ye the Emir of the Believers."

Abd Al-Melek then asked him: "What are these deeds?"

Omar then said by quoting the *Holy Quran*:

> "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those extremes."(1)

Then Abd Al-Melek said in admiration: "Who taught him this?"

His Speech when his Sister got Engaged

It was narrated that Mohammad bin Obeidallah Al-Qurashi has related to us on the authority of Abi Al-Miqdam, who told us about the Qurashi habit of asking the hand of a girl for marriage. He said: "Quraysh preferred from the man who is proposing for an engagement to deliver that in a long and eloquent speech, but from the man who is accepting the proposal of marriage or the engaged party to answer back on behalf of the girl in a short speech. Indeed, I have witnessed how Mohammad bin Al-Waleed bin Utabah bin Abi Sufyan addressed his speech to Omar bin Abd Al-Aziz when the former got engaged to the latter's sister Um Omar bint Abd Al-Aziz. Indeed, Mohammad bin Al-Waleed's speech was memorable and deserves all the attention. But Omar bin Abd Al-Aziz's response was brief, sharp and so eloquent:

> "Praise be to Allah whose greatness is so High, and may the peace and blessings of Allah be upon the Last of His Prophets. And so, you have shown your wish and desire for us, and we return to you the same wish and likeness. Indeed, the man who gave you his own daughter must have

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(1) *Al-Furqan Sora*, or *The Criterion*, verse, 67.

thought so well and so high of you, for he preferred you and chose you over many others."

It was also narrated that Mohammad bin Ka'ab Al-Qurzi has related to us by saying: "a group of scholars and theologians from the people of Syria and Al-Hijaz gathered and came to Abd Al-Melek bin Omar bin Abd Al-Aziz and they said to him: 'We would like to ask, or you to ask for us, Omar and we will listen. We would like to ask about the implication of His saying the Exalted and the Elevated: "And they will say, 'We do believe now in the Truth'; but how could they receive Faith from a position so far off."[1]

Indeed, Abd Al-Melek asked him while we were listening, and Omar replied: "I have asked about the meaning of "receive" and I learnt that it is Faith or repentance. It really means here that when they asked for repentance they could not could not have it when it is too late."

It was also narrated that Ibin Wahab has related to us on the authority of Al-Layth that Ibrahim bin Omar bin Abd Al-Aziz had told him that he had heard his father Omar saying to Ibin Shihab: "You have hardly ever offered or proposed anything to me except what had already passed on my ears before. But I admit that you are more aware of it than me."

It was also narrated that Hammad bin Zeid has related to us on the authority of Mu'ammar, and then on the authority of Az-Zuhri, who said that "We stayed one evening with Omar bin Abd Al-Aziz and we talked with him about so many things. But finally he said to me: "All what you have talked of to me I have heard before, but it seems to me that you have learnt but then you have forgotten."

Mak-houl's Visit to Omar's Grave

Hisham bin Al-Ghas said: "When we arrived at Dabiq we stayed in a house for some time. But when we resumed our journey and left Dabiq, Mak-houl did not tell us to where exactly he went. Indeed, we walked a great deal until we found him, and when we did we asked him: "where have you been?" He replied to us: "I went to the burial ground of Omar bin Abd Al-Aziz. His grave is just five miles off the house where we were. So I went to visit his grave and to invoke Allah's satisfaction with him."

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(1) *Saba-' Sora*, or *the City of Saba-'*, verse, 52.

Then Mak-houl went on to say: "If I had to vow and say what I think of Omar, I would undoubtedly say that he was unique in his personality and no one could be compared to him throughout his time, and he was the most pious and the most fearful of Allah the Exalted and the Elevated. Also if I had to vow and swear for him and for his asceticism I would say that Omar was in his time the most ascetic man in the whole world.

It was also narrated that Sufyan has related to us that when Omar bin Abd Al-Aziz died his good name and reputation increased day after day and year after year.

It was also narrated that Sa'eed bin A'amer has related to us on the authority of Ahmad bin Al-Asha'ath, on the authority of Sa'eed bin Abi Oroubah, who said that a man told him: "I have seen so and so of a man who did not accept to kiss the Stone." Then I told him: "I have seen a better and worthier man than him who kisses the Stone."

Then it was said: "ye Abou An-Nadir, who is worthier than him?"

It was said that the reply and the question was: "Al-Hasan?"

Then it was reported that he said: "There is even a worthier man than Al-Hasan, for I have seen Omar bin Abd Al-Aziz kissing the Stone."

Chapter Six

What has been Narrated from the Testimony of the Messenger of Allah (MPBAUH) that Omar was the Best Man of his Age

The Story of the Invisible Caller from the Jinns:

It was reported that Mohammad bin Fadeel has narrated to us on the authority of his own father, on the authority of Al-Abbas bin Rashid, who said:

Omar bin Abd Al-Aziz paid us once a visit in our own home. When he left, my own guardian and companion said to me: "go out with him and escort him in the way!"

Then I went out with him and we passed through a valley. There in this valley we found a snake lying dead on our way. Upon seeing it, Omar bin Abd Al-Aziz went down to it, picked it up off the road, and took it aside and buried it in the ground. Then he rode again his horse and we continued in our journey. After some moments we heard someone as if calling at us and saying: "Ye clumsy! Ye clumsy!"

Then we looked round, left and right to see who is calling, but we did not see anyone. Then Omar bin Abd Al-Aziz said: "Ye invisible caller, or whisperer, by the name of Allah I ask you if you are one of those creatures that appear to people, do appear and tell us what do you mean by "clumsy?"

The invisible caller then said: "it is the snake that you buried in such and such a place, for I have heard the Messenger of Allah (MPBAUH) saying one day to a snake 'ye clumsy, you shall die in the open and exposed land without being buried in the ground. Then the best Believer on earth at that time will come and bury you under the earth."

Upon hearing this caller, Omar bin Abd Al-Aziz said to him: "May Allah bless you, who are you?"

The Invisible caller replied: "I am one of the nine Companions who swore the pledge of allegiance to the Messenger of Allah (MPBAUH) in this valley."

Then Omar replied to him: "O Allah! Have you really heard this from the Messenger of Allah?"

The Caller then answered back: "O Allah, I have heard it from the

Messenger of Allah."

Then, the eyes of Omar bin Abd Al-Aziz began shedding tears and we continued in our way.

It was also reported that Al-Abbas bin Rashid has narrated to us the same story and in the same way where he said:

Omar bin Abd Al-Aziz paid a visit to my own guardian in our own home. When he wanted to leave, my own guardian and companion said to me: "go out with him and escort him in the way!"

Then when we went out, we passed through a valley. There in this valley we found a black snake lying dead on our way. Upon seeing it, Omar bin Abd Al-Aziz went down to it, picked it up off the road and buried it. After a little while we heard a caller calling at us and saying: "Ye clumsy! Ye clumsy! I have heard the Messenger of Allah (MPBAUH) saying one day to this snake 'you shall die in the open and exposed land without being buried in the ground. Then the best Believer on earth at that time will come and bury you."

Then Omar bin Abd Al-Aziz said: "Ye invisible caller, or whisperer, by the name of Allah I ask you if you are one of those creatures that appear to people, do appear and tell us what do you mean by "clumsy?" and "May Allah bless you, who are you?"

The Invisible caller replied: "I am one of the nine Companions who swore the pledge of allegiance to the Messenger of Allah (MPBAUH) in this valley. And I have heard the Messenger of Allah saying to this snake: 'you shall die in the open and exposed land without being buried in the ground. Then the best Believer on earth at that time will come and bury you."

Then, it was said that Omar bin Abd Al-Aziz began crying to the extent that he nearly fell of the back of the animal on which he was riding, and he said: "Ye wise man, by Allah I ask you not to mention this matter to anyone at all until I die."

It was also reported on the authority of Rashid, who said that Yusuf Ibin Al-Hakam has narrated to us on the authority of Fayyad bin Mohammad Ar-Raqi who said:

While Omar bin Abd Al-Aziz was riding on a mule of his and travelling with a group of men of his companions, he found a Jinn lying dead in the open way. Upon seeing it, Omar bin Abd Al-Aziz went down to it, and ordered someone to pick it up from the road. He then dug for it and buried it himself and then went on in his way with his companions. After a little while there was a loud voice calling which they heard but could not see. Indeed, this caller was saying: "Ye receive the good news from Allah, ye the Emir of the Believers! My companion whom you have just buried and I are from the group of Jinns about whom Allah the Exalted and the

Elevated had said in the *Holy Quran*:

> "Behold, We turned towards thee a company of Jinns (quietly) listening to the Quran: when they stood in the presence thereof, they said, 'Listen in silence!' When the reading was finished, they returned to their people, to warn them of their sins."(1)

Indeed, when we became Moslems and declared our faith in Allah the Exalted and the Elevated and in His Messenger, the Messenger of Allah said to this companion of mine: "you shall die in a strange open land, where you will be buried by the best Believer of his time in this world."

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(1) *Al-Ah-Qaf*, or *Winding Sand-tracts*, verse, 29.

Chapter Seven

His Guardianship before Becoming a Caliph

It was narrated that Mohammad bin Sa'ad has related to us on the authority of Abou Az-Zinad that Omar bin Abd Al-Aziz had been appointed as the Leader or the Guardian of Al-Madinah in the month of Rabee' Al-Awwal and in the year eighty seven Hijrah. He was then only twenty five years old, and he was appointed in this position by Al-Waleed bin Abd Al-Melek.

Consequently, Omar bin Abd Al-Aziz appointed Abou Bakr Mohammad bin Amr bin Hazm as leader to the law system or the judicature in the city. Omar also called to his presence ten of the town's most famous religious leaders and theologians. Those theologians included among them: Urwah, Al-Qasim, and Salim. Omar said to them:

> "I called you here for an important matter through which you would do a great favour to yourselves and to the nation. I would like you to be the helpers and the good agents to maintain the Right in this land. If you see anyone attacking anyone else, or if you are told about an injustice being done against one of the people by another one, I want you to inform me about it immediately. I ask you by Allah not to hide anything from me in order to maintain what is right and good for our people. I tell you that your rewards will be great. Now you may go and practise what I have just told you."

Indeed, it was narrated by Ibin Sa'ad and by Abou Israel on the authority of Ali bin Bazeemah, who said:

> "I have seen Omar bin Abd Al-Aziz in Al-Madinah and he was dressed up as the best man ever to wear dresses, and also he was the best perfumed man with excellent fragrance. He was the best walker of all people. Indeed, I have seen him walk the walk of priests and monks."(1)

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(1) Indeed, Abou Yusuf increased on top of this and he said in one of his books that "If any one told you about the perfect and natural walk after Omar bin Abd Al-Aziz, then you should not believe in him." Of course this means that he was the best walker ever.

Omar's Conditions to have Accepted to be Al-Madinah's Guardian and Leader

It was reported that Abd Ar-Rahman bin Hasan has narrated to us on the authority of his own father, who said:

"We have learnt that Al-Waleed bin Abd Al-Melek has appointed Omar bin Abd Al-Aziz as leader and guardian to the area of Al-Hijaz, Al-Madinah, Makkah, and At-Taif. But he did not go out quickly to take up his new post, the thing which made Al-Waleed talk to his own servant: 'Woe unto you, what is wrong with Omar that he did not go out to his job?'"

The servant then said: "He claimed that he had three conditions of which he felt that he had to make sure before he could go."

Then Al-Waleed said to his servant: "Be quick and go and ask him to come to me!"

Then Omar came to Al-Waleed and they began talking. Indeed, Omar said to Al-Waleed: "You have appointed some men who were before me in this job. As for me I would like to point out that I do not like to be taken in the same calibre as those leaders of aggression, injustice, and extremism."

Then Al-Waleed said to him: "Do in accordance of what is right and just, even if you would not be able to send us one single Dirham."

Then Omar replied: "And what about the Hajj? As you can see in what has become of me concerning age and condition."

Indeed, I doubt this point about sending Al-Waleed some money as a way of taxation, and even if Al-Waleed had ever asked him to tax people in the first place.

It was also narrated that Mogheirah bin Ziyad has related to us on the authority of Abi Omar, the servant of Asma-' bint Abi Bakr, who said: "One day, I came out of Jeddah with some presents to Omar bin Abd Al-Aziz when he was the Leader of Al-Madinah. I came straight to him in his council where he prays the morning prayers. I found him sitting there and the *Quran* in his own lap, and his tears were running down on his beard.

It was also narrated that Ibin Abi Az-Zinad has related to us on the authority of his own father, who said: "When Omar bin Abd Al-Aziz used to offer or give away anything while he was the Emir of Al-Madinah, he used to say: "go and seek some people who are really needy."

Omar's Remorse that he Killed Khubeib

Many theologians have argued this story in their own versions of events about the life of Omar bin Abd Al-Aziz. One of them said: "Khubeib bin Abdullah bin Az-Zubeir has narrated some Hadith about the Prophet (MPBAUH), who, according to Khubeib, had said: 'If Banu Abi Al-A'as became thirty men in number, they would take the servants of Allah as servants and protectors for themselves, in the same way that they would take the money of Allah for their own fame and power.'"

When Al-Waleed bin Abd Al-Melek heard this about Khubeib, he sent to Omar bin Abd Al-Aziz, who was then his own Leader and Emir in Al-Madinah, and asked him to kill Khubeib. Of course Omar asked for Khubeib to be brought to him and he hit him and then died. That was why Omar bin Abd Al-Aziz could never forget this event and he seemed haunted by Khubeib for the rest of his life. For example, whenever Omar was told: "get this good news!" he would say: "How could I receive good news and Khubeib is on the way?"

Indeed, it was narrated that Az-Zubeir bin Bakkar has related to us that "Khubeib bin Abdullah bin Az-Zubeir was the eldest son of Abdullah bin Az-Zubeir."

It was also narrated that "my own uncle Mus'ab bin Az-Zubeir has told me about Khubeib when he said: 'Khubeib was really a learned man who learnt a great deal from theologians and scholars. He read a great deal of books. He was indeed one of the ascetic devotees. Many of our companions and others have mentioned that Khubeib had learnt a great deal of things that they themselves could not know its nature, its depth and even its doctrine. He learnt something close to what is known as astrology or the science of stars.

Khubeib's Eccentricism and how he was Killed

My own uncle Mus'ab bin Az-Zubeir has also narrated something else about Khubeib. He said: "I talked to a servant of his own aunt Um Hashim bint Manzour who was called Ya'alah bin Uqbah, who said to me: 'I used to walk with him (meaning Khubeib), and he used to stop and talk to himself.'" Then he said: "he asked very little, and he was given a lot; he asked a lot and he was given very little. Then he stabbed him and he killed him." Then he said:

"come to me!" Then he said: "Amr bin Sa'ad was killed in such and such an hour." Then he left. Then he found later that that day was the day when Amr bin Sa'ad was killed.

These are some examples of how Khubeib would behave in such an incomprehensible way. Indeed, it was narrated that there were many situations like these in his eccentric behaviour and only God knows what they were. It was also said that despite all this he used to pray for long hours and he spoke very little.

It was said that Al-Waleed bin Abd Al-Melek had written to Omar bin Abd Al-Aziz when the latter was the Emir of Al-Madinah, and he told him so clearly to whip Khubeib one hundred whips and to put him in prison. Then it was said that Omar whipped him one hundred whips and he threw him into prison. Omar even ordered to torture him in prison by pouring on him cold water in the morning after cooling it in a jar for the whole night. As a result of this torture his body dwindled slowly and then he died. Indeed, Omar bin Abd Al-Aziz had already released him out of prison when his health really deteriorated but then it was too late anyway. Then Omar was so sad for him and he in fact regretted what he had done against him. When Khubeib died his body was taken then to his own people of Az-Zubeir.

Khubeib's Death and

Omar's Sadness for him

My own uncle Mus'ab bin Abdullah bin Az-Zubeir has reported to me that Mus'ab bin Othman had said to him the following: "When Khubeib was dying they took him to the house of Omar bin Mus'ab bin Az-Zubeir which was located in the quarters of Az-Zubeir in Baqee'. They gathered around him until he died. While they were sitting around Khubeib's shrouded body and mourning him, Al-Majishoun came to them to ask their permission to look at him before being taken for burial. Indeed, Al-Majishoun was a man who used to be with the Emir Omar bin Abd Al-Aziz when the latter was in Al-Madinah.

Indeed, Al-Majishoun came to see the dead man and then Abdullah bin Urwah said: "give him permission to come in and see him!"

When he came in he said: "the fact is as if your friend has really some doubts about the death of Khubeib and that is why I am here to check."

Urwah then said: "Uncover him to let him see!"

They uncovered the dead body of Khubeib, and when Al-Majishoun saw it he went away and left to Omar.

Indeed, Al-Majishoun said: "Then I left straight to the house of Marwan. I knocked the door and I went in. I found there Omar bin Abd

Al-Aziz in a very restless situation. He was sitting down and standing up just like a pregnant woman who is in labour."

When he saw me, he said: "What news do you have?"

I replied to him: "the man is dead."

Suddenly Omar fell on the ground terrified from this news. After a little while he raised his head and started to think about the whole matter. Indeed, Omar continued to think of Khubeib for a long time after the latter's death and until he left Al-Madinah and totally abandoned being the Emir and Leader of the city.

Indeed, they used to tell Omar: "you have done this and this, and there is a good news for you!" Then he would say to them: "How, and what about Khubeib?'

Also, my own uncle Mus'ab bin Abdullah bin Az-Zubeir has reported to me on the authority of Haroun bin Abi Obeid, and on the authority of Abdullah bin Mus'ab my own father, who said: "I have heard our friends and companions say: 'Omar bin Abd Al-Aziz had vowed among us one vow when he was a caliph and he meant us in such a vow. That was why the people said to him 'the blood money of Khubeib?!'"

It was also reported that Othman bin Talahah has related to us on the authority of Aflah bin Hameed that when Abdullah bin Marwan died, Omar bin Abd Al-Aziz felt so sad for him to the extent that he nearly stopped him from living his own normal life. Indeed, Omar was a soft and tender man, but because of his sadness he stayed for seventy days and nights without shaving or cutting his hair. Then Al-Qasim bin Mohammad said to him: "Haven't you known that our grandfathers in the Yemen used to like to receive their sad moments and their plights with bright and beautified faces!? In the same way, do you know that they used to face their good moments and boons with humble faces!?"

Consequently, Omar bin Abd Al-Aziz released himself from the burden of Khubeib by thinking of what the best men of his Yemeni ancestors had done in moments like this. Indeed, it was said that he could have bought such releasing moments with eight hundred Dinars. Thus, Omar bin Abd Al-Aziz finally gave up what he was doing concerning the death of Khubeib.

Chapter Eight

His Boldness to Say the Truth in front of the Caliphs who Came before him

Omar's Letter to Abd Al-Melek:

It was narrated that Abd Al-Wahab bin Bakht Al-Makkii has related to us that Omar bin Abd Al-Aziz had written a letter to Abd Al-Melek bin Marwan in which he said:

> "And so, you are a guardian and a protector; and every guardian is responsible for the subjects he is guarding and protecting."

Indeed, Anas bin Malik has reported that he had heard this Hadith from the Messenger of Allah (MPBAUH), who said: "every guardian is responsible for the subjects he is guarding and protecting." Also, Allah the Exalted and the Elevated said in the *Holy Quran*:

> Allah, there is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?"(1)

Indeed, when Abd Al-Melek bin Marwan received this letter and discovered that Omar had begun it in addressing him so directly he became so angry with him. But they told him that Omar had done this before with other Caliphs and leaders. Only then Abd Al-Melek calmed down and understood the situation.

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(1) *An-Nisa-' Sora*, or *The Women*, verse, 87.

Omar's Innocence from Telling Lies

It was reported that both Mohammad bin Abi Omar Al-Makkii and Sufyan bin Wakee' have narrated to us on the authority of Ibin Oyaynah, who also reported on the authority of another man, who also reported that Sufyan narrated on the authority Al-Majishoun, who said: "Omar bin Abd Al-Aziz was once speaking to Al-Waleed about something, and the latter said to the former: "your are telling lies." Then Omar said to Al-Waleed: "I have never told lies since the time I learnt that lying defames and disgraces the one who tells it."

It was also reported that Ya'acoub bin Sufyan has related to us on the authority of Yunus bin Abd Al-A'ala, who said that Ash-hab had told me on the authority of Malik, who said that:

"It happened once that the boys of Suleiman bin Abd Al-Melek had had a row and fought with the boys of Omar bin Abd Al-Aziz. It was said that the boys of Omar had hit and beaten the boys of Suleiman. Then Suleiman was told about what happened to his boys, and it was also said to him that: 'this is what you have done to him and that what had happened had pleased him.'

Then Omar came to Suleiman and the latter said to him: "What is this? Your own boys hit my boys?"

Omar replied to Suleiman: "I have not heard of what you are saying until now."

Then Suleiman said to Omar: "You are lying!"

Omar replied to him: "Are you saying to me that I am lying? Indeed, I have not told a lie at all since you have supported and backed me up. But since you are now saying this to me, I can say to you that the earth is wide enough to contain or host me away from this council of yours."

Then Omar went away from the company of Suleiman and began preparing himself to leave for Egypt. Then Suleiman asked about him when he wanted to delay him or wanted to calm him down about the insult that he directed against him. But he was told that Omar wanted to leave for Egypt. Indeed, when he did prepare himself and was ready to set out for Egypt, Suleiman sent for him to come back and to be brought to his company. Indeed, Suleiman said to his messenger, "tell Omar when he comes to me not to reprimand me for I believe there is a taint of hatred and malice in reprimand."

Finally, Omar came to Suleiman, and the latter said to the former: "What is really important is that I have not thought of anything or I have not done anything without you coming to my mind and remembering you in it."

It was also reported that Sa'eed bin Asad has related to us that Damrah had said on the authority of Ibin Shawzab, who said that Omar bin Abd Al-Aziz had said: "Al-Waleed bin Abd Al-Melek is in Syria, Al-Hajjaj is in Iraq, Mohammad bin Yusuf in the Yemen, Othman bin Hayyan in Al-Hijaz, and Qurrah bin Shurayk is in Egypt. By Allah the Earth is full of injustice and tyranny."

Omar's Rebuke to Suleiman's Heir to the Throne

It was reported that Al-Layth bin Sa'ad has related to me on the authority of Abd Al-Aziz bin Abi Sulmah and on the authority of Ali bin Ibrahim, who both said that Abdullah bin Salih had narrated to us that Abd Al-Aziz bin Abi Sulmah had said on the authority of Talahah bin Abd Al-Melek Al-Ayli, who said:

Omar bin Abd Al-Aziz came into the company of Suleiman bin Abd Al-Melek and the latter had with him his own son Ayyoub, who was then the heir to his throne. Indeed, Suleiman had already appointed him as his heir. Then one man came to Suleiman asking for an inheritance from some of the wives of the Caliph. Suleiman then said to the man: "I never thought that wives can inherit something from estate properties

Then Omar bin Abd Al-Aziz said: "Glory be to Allah! Where is the Book of Allah?"

Suleiman replied to this: "Ye boy, get up and bring me here the record book of Abd Al-Melek bin Marwan in which he recorded something about this matter."

Omar bin Abd Al-Aziz then said to him: "As if you have asked him to go to get you the *Quran*."

Then Ayyoub said: "By Allah, any man who dares to say such a thing in front of the Emir of the Believers will certainly feel that his head is going to leave off his shoulders."

Omar bin Abd Al-Aziz then replied to Ayyoub: "Of course this would happen if the matter and the Caliphate were left to you and to some people like you. Were this really to happen then no one would ever enter to their company without feeling even worse threatened than this."

Consequently, Suleiman said to his son Ayyoub: "Shut up! How can you say such a thing to Abi Hafs?"

Omar then said: "By Allah, ye the Emir of the Believers, if he dared to say such a thing to me, or deliberately showed his ignorance against me, then I would not forgive him."

It was also reported that Mohammad bin Bukeir has related to me on the authority of Ibin Wahab that Malik has narrated to us that Omar bin Abd Al-Aziz was once in the company of Suleiman bin Abd Al-Melek in his own house. It was said that Suleiman was saying:

As soon as this man (meaning Omar) leaves me then I would be left with no one to talk sense and to be in my help concerning theology (fiqh) or jurisprudence.

Indeed Omar bin Abd Al-Aziz said to him once: "Is it true that you do not give this woman her due right?"

Suleiman then said: "And what woman?"

Omar replied: "Fatimah bint Abd Al-Melek."

Suleiman then said: "Haven't you known the will of the Emir of the Believers Abd Al-Melek bin Marwan?"

Suleiman replied to this: "Ye boy, get up and bring me here the record book of Abd Al-Melek bin Marwan! Indeed, Abd Al-Melek had written in that book that women should not and will not inherit anything"

Omar bin Abd Al-Aziz then said to him: "Have you asked him to go to get you the *Quran* ?"

Then Suleiman's son who was present with them said: "I can see that there exist some men who do not regard or disrespect the books of Caliphs. I believe you should order that they should be punished and hit in their in faces."

Omar bin Abd Al-Aziz then replied to this son: "Of course this would happen if the matter and the Caliphate were left to you and to some hitmen like you. Were this really to happen then a lot of damage would inflict the general public and the whole nation and not only that man whose face was hit."

Consequently, Suleiman became so angry and he cursed his son and said to him: "Is this how you receive Aba Hafs?"

Omar then said: "If he was quick in insulting me, then I have had enough."

Omar's Mockery of Suleiman

It was narrated that Abou Is-haq At-Talqani has related to us on the authority of Al-Fadil bin Mousa, on the authority of Dawood bin Abd Ar-Rahman, and on the authority of Khalid bin Abd Ar-Rahman, who said: "We were in the army of Suleiman bin Abd Al-Melek. One night we heard some people singing from a distance. In the next morning, Suleiman sent for them and they were brought to him. He said to them in a rebuking tone: "when the horse neighs and when the mare hears him she would feel the need for him sexually; when the male camel walks with a proud swinging gait and cries, the she-camel is transfixed and weakened for him; when the billy goat cries in excitement, the she-goat will cry for him too; and when the man sings the woman will feel the need for him sexually too." Then Suleiman said: "take these men and castrate them!" Then Omar bin Abd Al-Aziz said: "this is maiming and it is not lawful to do it." Then these men were released.

Omar's Excessive Attitudes towards the Principle of Equality

It was reported that Ibrahim bin Hisham bin Yahyah bin Yahyah has related to us by saying that my father told us on the authority of my grandfather, who said: "Omar bin Abd Al-Aziz used to stop Suleiman bin Abd Al-Melek from killing the noblemen and the free honourable men in society. He used to tell him to put them into prisons when he finds it necessary until they repent."

Indeed, one day they brought to Suleiman one of those noblemen who was in a desperate situation of animosity against Suleiman. When Suleiman saw him he said to his men: "go and immediately get me Omar bin Abd Al-Aziz!"

When Omar bin Abd Al-Aziz came to him, Suleiman re-admitted the nobleman into their presence and he said to him again: "And what do you say again?"

The nobleman then said what he really thinks of him and his whole caliphate: "What do I say, you perverted transgressor and the son of a perverted transgressor?"

Upon hearing this Suleiman said to Omar: "And what do you think now ye Aba Hafs about this and what we should do with him?"

Omar then kept quiet and did not say anything.

But Suleiman said to him: "I have asked for you to come here to tell me what kind of judgment or indeed punishment you suggest I should give to this man."

Omar then replied to Suleiman: "I think you should curse and abuse him in the same way he abused and cursed you, and to curse his own father in the same way he cursed your father."

Suleiman then said: "Only this?"

Omar replied: "Only this."

Indeed, it was reported that Suleiman did not listen to Omar's words and suggestion and he ordered that this man be killed and they beheaded him.

Omar's Perspicacity in Choosing his Aides

It was also reported that Ibrahim bin Hisham bin Yahyah bin Yahyah has related to us by saying that my father told me on the authority of my own grandfather, who said: "Omar bin Abd Al-Aziz used to stop Suleiman bin Abd Al-Melek from killing the noblemen and the free honourable men in society. He used to tell him to put them into prisons when he finds it necessary until they repent."

Indeed, one day they brought to Suleiman one of those noblemen who was in a desperate situation of animosity against Suleiman. When Suleiman saw him he said to him: "And so man, what do you say?"

The nobleman said: "What do I say? May Allah pluck your beard, you evil and perverted transgressor and the son of an evil transgressor."

Then Suleiman said to his men: "go and immediately get me Omar bin Abd Al-Aziz!"

When Omar bin Abd Al-Aziz came to him, Suleiman re-admitted the nobleman into their presence and he said to him again: "And what do you say again?"

The nobleman then said in the same tone as before: "What do I say, you perverted transgressor and the son of a perverted transgressor?"

Upon hearing this Suleiman said to Omar: "Ye Aba Hafs, what do you think and suggest how I should punish this man?"

Indeed, it was narrated that Omar kept quiet and did not say anything.

But Suleiman said to him: "I have asked for you to come here to tell me what kind of judgment or indeed punishment you suggest I should give to this man."

Omar then replied to Suleiman: "I think you should curse and abuse him in the same way he abused and cursed you."

Suleiman then said: "Only this?"

Omar replied: "Only this."

Indeed, it was reported that Suleiman did not listen to Omar's words

and suggestion and he ordered that this man be killed and they beheaded him.

After that Suleiman stood up and went out and he was followed by his own chief guard Khalid bin Ar-Rayyan, who then said to Omar bin Abd Al-Aziz: "Ye Aba Hafs, how could you say to the Emir of the Believers that you judged this man 'only to be cursed in the same way he cursed your father?' By Allah I was expecting him to order me to cut your own head."

Omar then said to him: "And suppose he had asked you, would you have done it?"

Khalid bin Ar-Rayyan then said: "By Allah if he had asked me I would have done it."

It was reported that when the caliphate was shifted later to Omar bin Abd Al-Aziz, this man Khalid bin Ar-Rayyan came to take his post as the chief guard for the Caliph and the caliphate. Indeed, he also occupied this position during the time of Al-Waleed bin Abd Al-Melek. Thus, Omar bin Abd Al-Aziz looked at him and said: "you Khalid, put down that sword you carry, May Allah I have put down for you Khalid bin Ar-Rayyan, and may Allah never lift him up again!"

Then Omar looked into the faces of the guards, and then he called Amr bin Mohajir Al-Ansari to him, and said to him: "By Allah you know Amr, that there is no blood relation between you and me except the relation of Islam. But I have heard you so often reading a lot of the *Quran*, and I saw you praying in a place which you think you were not seen by anyone. But I have seen you a committed Moslem who performs his prayers so nicely and efficiently. So take that sword for I have now appointed you as the chief of my guards."

It was also reported that Ya'acoub has related to me on the authority of Harmalah, on the authority of Ibin Wahab, who said that Al-Layth has related to me that Khalid bin Ar-Rayyan was deposed from his position as the chief guard by Omar bin Abd Al-Aziz. Indeed, this man Khalid was the sword man who used to stand by the Caliph's side to execute his orders. It was said that Omar bin Abd Al-Aziz has said about him: "I still remember his haughtiness, his arrogance and his outside looks. May Allah testify that I have put him down for you, I hope that he won't be raised at all."

It was also narrated that Nawfal bin Al-Furat has related to me by saying: "I have never seen a nobleman whose reputation was put down like him until he does not mention anything. Even people began to wonder: "What has Khalid done? Is he alive or dead?"

It was also reported that Al-Layth has related to me on the authority of Aqeel, and on the authority of Ibin Shihab, who said that Omar bin Abd Al-Aziz had told him that Al-Waleed bin Abd Al-Melek had once asked for him to come to him at noon, when he never asked for him in an hour like this. It was said that Omar went to him and he found him in a small house of his which

has two doors, one through which to enter unto him like an entrance, and another one like a back or side door through which he can go to his own people when he likes.

Indeed, Omar said: "I went into his presence. I found him looking very seriously with his eyebrows knit. He pointed to me to sit down, and I sat in front of him like a guilty man or like an enemy. He had with him only Ibin Ar-Rayyan who was holding his sword."

Then Al-Waleed looked at me and said: "what would you say of a man who curses the Caliphs? Do you think he should be killed?"

It was said that Omar remained silent for a moment, and then Al-Waleed shouted at him and said again: "Why do not you speak?"

Again Omar remained silent and Al-Waleed repeated to him what he already said before. Then Omar said to him: "Did he kill, ye the Emir of the Believers?"

Al-Waleed replied to him: "No, he did not, but he cursed the caliphs."

It was narrated that Omar had said to this: "then I believe that such a man should be punished as badly as he abused and fractured the sanctity of the Caliphs."

It was reported that Omar said: "Al-Waleed then raised his head to Ibin Ar-Rayyan in a gesture which only meant to me the saying of 'go and hit his neck off his shoulders!"

Al-Waleed then said: "he is only lost among them."

Al-Waleed then turned round and went into his own people in the house and left me with Ibin Ar-Rayyan, who looked at me and said: "He is changed and so I am changed. Indeed, there was not any time when the wind blew behind me except when I thought it was a messenger sent by him after me to bring me back to him."

Omar's Preaching (or Warning) for Suleiman bin Abd Al-Melek at Uqbat Asafan

It was reported that Ibrahim bin Hisham bin Yahyah bin Yahyah has related to us by saying that my father told me on the authority of my own grandfather who said: "Suleiman bin Abd Al-Melek went in pilgrimage to Makkah and with him Omar bin Abd Al-Aziz. When they arrived at a place called Uqbat Asafan, Suleiman looked at the whole place which was part of his caliphate, and he liked in it its stones and buildings and then he said to Omar: "What do you think of what you see Omar?"

Then Omar relied to him: "I can see a world full of people and each party is eating the other. And you are responsible for all of them and for what they are all doing."

Then suddenly a raven flew from Suleiman's room and it was crowing and in its beak a crumb of bread, which made Suleiman to Omar: "What do you think this raven is saying?"

Omar then said: "I believe it is saying, 'from where has this crumb of bread entered to this place? and how has it left?"

Suleiman then said to him: "O Omar, you are only mocking me and muttering in strange things!"

It was also reported that Damrah has related to me on the authority of Shawzab, who said: "Al-Waleed bin Abd Al-Melek tried to convince Omar bin Abd Al-Aziz to overthrow Suleiman bin Abd Al-Melek, to which Omar said to him, 'Ye the Emir of the Believers, we swore pledge of allegiance to you both at the same time and in the same session. So how can we overthrow him and leave you?"

What Omar has Said to Suleiman

when he got Frightened from Thunder

It was reported that Abdullah bin Shawzab has related to us the following: "Suleiman bin Abd Al-Melek went in pilgrimage to Makkah and with him Omar bin Abd Al-Aziz." It was said that when they arrived at At-Taif a great deal of thunder and lightening happened. Indeed, Suleiman got frightened from all this and he told Omar: "What do you think this all means ye Aba Hafs?" Omar looked at him and said: "This is when His Grace and Blessings are sent down; so what will you say if you see how His Wrath is sent down?"

It was also reported that Ya'acoub bin Suleiman has related to us that Ibrahim bin Hisham bin Yahyah bin Yahyah has also narrated that my father had told me on the authority of my own grandfather, who said:

> While Omar bin Abd Al-Aziz was with Suleiman bin Abd Al-Melek in the Hajj and in the Mount of Arafat, a great deal of thunder and lightening had happened, which really frightened Suleiman. Then he looked at Omar, who was laughing at that moment, and said to him: "Ye Omar, are you laughing and you hear what you hear?" Then Omar looked at him and said: "Ye Emir of the Believers! This is the Grace and Blessings of Allah and you got frightened from it. What about if His torture has come unto you?"

It was also reported that Hatim bin Al-Layth has related to us on the authority of Khalid bin Khadash, who said that Affan bin Rashid has narrated to us that,

> While Omar bin Abd Al-Aziz was with Suleiman bin Abd Al-Melek in the Hajj and while they were standing in the Mount of Arafat, a huge thunder from those thunders of Tuhamah had occurred. Then Suleiman bowed down and put his chest over the front seat and got really frightened from it.
>
> Then Omar looked at him and said: "Ye Emir of the Believers! This has brought His Grace and Blessings, so how (or what would you do) if it had brought His Wrath?"
>
> It was narrated that Suleiman then looked at the people and said in wonder: "O, How many people there are here!?"
>
> Then Omar replied to him: "They are all your enemies, ye the Emir of the Believers."
>
> Suleiman looked at Omar and said to him: "May Allah afflict you with them!"

It was also reported that Omar bin Madrak has related to us by saying that I have heard Makkii bin Ibrahim saying: "We were with Abd Al-Aziz bin Abi Rawad in the mosque. Suddenly a cloud appeared in the sky and which brought a great deal of thunder and lightening and thunderbolts. Everybody there got really frightened and we dispersed. When it stopped we came back and then Abd Al-Aziz narrated to us the following similar event." He said:

One day Suleiman bin Abd Al-Melek went out to some valley with some of his companions, where something similar to this had happened to them. As a result, Suleiman got frightened and he shouted to Omar, "Ye Omar! ye Omar! (Indeed, this was the case with the people of Bani Omayyah: if anything afflicted them or any hardship hit them they quickly become terrified.) Ye Omar bin Abd Al-Aziz, come to me!"

Omar then began shouting back to him: "Here I am, I am coming, I am coming."

Suleiman looked at him and said: "Can't you see?"

Then Omar looked at him and said: "Ye Emir of the Believers! This is only a blessing sound, so how (or what would you do) if you had heard a torturing or punishment sound?"

Suleiman then said to Omar: "take this one hundred thousand Dirhams and give it away to the people as alms!"

Omar replied to him: "Cannot you give better than this ye Emir of the Believers?"

Suleiman asked him: "And what is that?"

Omar answered him: "The people followed and accompanied you in the hope that they will take back their rights which were taken from them unjustly, but they could not reach to you."

Indeed, it was said that Suleiman bin Abd Al-Melek had straightened things up and later gave back to the people their due justice.

Chapter Nine

Al-Khudr's Glad Tidings for him that he will become Caliph

It was narrated that Damrah Ibin Rabee'ah has related to us on the authority of As-Sirri bin Yahyah and on the authority of Riyah bin Obeidah, who said:

I have seen Omar bin Abd Al-Aziz, when he was the Emir of Al-Madinah, walking with an old man who was leaning on his hand. Then I said to myself, "this old man seems rough and shabby and how could he lean on the hand of the Emir?" But when they reached to us and the Emir (meaning Omar) entered his place I followed him.

Then I said to him: "May Allah bless the Emir, who was that old man who was leaning on your hand?"

Omar then replied: "Have you seen him Riyah?"

I answered: "Yes, I have."

Then Omar said: "That man is my brother Al-Khudr, may peace be upon him. He came to me and he informed me that I shall be the Leader of this nation, and that I shall practise justice in it."

Ibin Mokhallad also narrated that Ali bin Dawood Al-Qantari has related to us on the authority of Ismael bin Ahmad, on the authority of Abdullah bin Ja'afar bin Darstoyeh, on the authority of Ya'acoub bin Sufyan, on the authority Abou Yusuf, on the authority of Mohammad bin Abd Al-Aziz, and on the authority of Riyah bin Obeidah, who said:

I have seen an man walking with Omar bin Abd Al-Aziz, and he was leaning on his hand. Then I said to myself, "this old man seems rough and shabby and how could he lean on the hand of the Emir?" But when the Emir arrived I asked him: "Ye Aba Hafs, who was that man who was walking with you there and leaning on your hand?"

Omar then replied: "And have you seen him Riyah?"

I answered: "Yes, I have."

Then Omar said: "I believe that you are a good man, ye Riyah. That man is my brother Al-Khudr. He gave me the glad tidings that I shall be the Leader of this nation, and that I shall practise justice in it."

It was also narrated that Damrah Ibin Rabee'ah has related to us on the authority of As-Sirri bin Yahyah and on the authority of Riyah bin Obeidah, who said:

I came to Omar bin Abd Al-Aziz, when he was the Emir of Al-Madinah and before becoming the Caliph of the Moslems. But I did not find him in his house. Then I looked around and there I found him coming towards me, walking and with an old man leaning on his hand. Then I said to myself, "how rough and shabby this old sheikh - or old man - is! and particularly he is leaning on the Emir!?" But when the Emir arrived near me I followed him.

Then I said to him: "May Allah bless the Emir, who was that man who was leaning on your hand?"

Omar then replied: "Then you have seen him Riyah?"

I answered: "Yes, I have."

Then Omar said: "I believe that you are a good man, ye Riyah. That man is my brother Al-Khudr. He came to me and he gave me the glad tidings by saying that "you shall be the Leader of this nation, and that you shall practise justice in it."

It was also narrated that Damrah Ibin Rabee'ah has related to us on the authority of As-Sirri bin Yahyah and on the authority of Riyah bin Obeidah, who said:

Omar bin Abd Al-Aziz went out for prayers and there was an old sheikh leaning on his hand. Then I said to myself, "This old sheikh or old man is really rough and shabby-looking!" But when the Emir arrived and entered to the mosque I followed him.

Then I said to him: "May Allah bless the Emir, who was that sheikh who was leaning on your hand?"

Omar then replied: "Ye Riyah, have you seen him?"

I answered: "Yes, I have."

Then Omar said: "I have always known and thought of you Riyah as a good man. That man is my brother Al-Khudr. He came to me and he informed me that I shall be the Leader of this nation, and that I shall practise justice in it. And Allah is the All-Knowing."

Chapter Ten

The Invisible Caller of his Caliphate

It was narrated that Mohammad bin Nasr bin Al-Waleed has related to me on the authority of Abi Abd Ar-Rahman At-Ta'i, on the authority of Abi Hamzah and on the authority of one man, who said: "While I was in the mountains of Makkah I found a book in which it was written the following:

In the Name of Allah, Most Gracious, Most Merciful

A testimonial of exemption for **Omar bin Abd Al-Aziz** from the grievous punishment.

Also I have heard an invisible caller calling: "the Time has come for Omar bin Abd Al-Aziz; the ruling power is subdued and conquered for him; and we have imprisoned the devil for Omar bin Abd Al-Aziz."

Indeed, this man continued to say: "By Allah, only a few days have passed before we have learnt that he became the Caliph. And when he died, I came to that place where I found the book, and while I was there I heard a voice, but I could not see anybody, and that voice was saying:

On our behalf the Lord of Mankind has given you good rewards
And put you, Omar, in His eternal Abode of blissful Paradise.

You are the one without whom we will not see any justice to be
Pleased with and without whom neither sun nor moon revolves.

It was also reported that Othman bin Abd Ar-Rahman has related to us on the authority of Ya'acoub bin Ji'dah, and on the authority of Hammad Al-Adawi, who said: "On the death of Suleiman bin Abd Al-Melek, I have heard a voice saying:

Only today the nation has laid firm its foundation
And upon Omar, the guided, it has erected its pillar.

Chapter Eleven

What has been Narrated that he is Mentioned in the Early Books

Omar bin Abd Al-Aziz is Mentioned in the Judaica:

It was narrated that Hisham bin Hassan has related to us on the authority of Khalid Ar--Rib'i, who said: "I have read in the *Torah* (the Judaic Scriptures) that the sky and the Earth will cry for Omar bin Abd Al-Aziz for forty years."

It was also reported that Mu'tamar bin Suleiman has related to us on the authority of Hisham, and on the authority of Khalid Ar--Rib'i, who said: "It is written in the *Torah* (the Judaic Scriptures) that the sky will cry for Omar bin Abd Al-Aziz for forty mornings."

It was also reported that Ja'afar has narrated to us by saying that "I have heard Malik bin Dinar saying: 'I have read in the *Torah* (the Judaic Scriptures) that Omar bin Abd Al-Aziz is strictly righteous.'"

It was also reported that Mohammad bin Fadalah has narrated to us by saying that "Abdullah bin Omar bin Abd Al-Aziz once stopped with a monk in his own den in Al-Jazeerah. This monk had long been visited by Omar in this place. This monk was also renowned for his deep learning in his books. Thus, this monk went down from his own den to meet Abdullah bin Omar bin Abd Al-Aziz although he did not do this for any one before him.

The monk said to him: "do you know why I went down to meet you?"
Abdullah then said: "no."
The monk replied to him: "because of your father's right. We found him to be the most righteous of men and that he is one of the just Leaders. He is just like the month of Rajab among the Forbidden Months."

Finally, it was reported that Ibin Luhay'ah has narrated to us by saying that "we found in some books the phrase 'You kill him for the Fear of Allah.' The one meant here is Omar bin Abd Al-Aziz.

Chapter Twelve

His Caliphate

Dabiq Fever that Caused Suleiman's Death:

It was narrated that Mohammad bin Sa'eed Ad-Darmi has related to us that he had heard his father saying that Suleiman bin Abd Al-Melek had perhaps looked into the mirror and said: "I am the young king." It was said that he then went down to meadow land of Dabiq, where he fell ill and then died. Indeed, the fever of Dabiq spread quickly among his own companions and people.

Suleiman asked once one of his own maids to pour some water for him to wash himself. The small jug or tankard fell off from her hand. Then Suleiman said to her: "what is the matter with you?" She said: "I have got the fever." Then he said: "what about so and so of a man?" She said: "he also got the fever." Then he said: "what about so and so of a woman?" She said: "she also got the fever." Then Suleiman said: "Praise be to Allah, Who made His Caliph unable to find someone in his own land to pour for him some water to perform ablusion." Then he looked to his own uncle (from his mother's side) Al-Waleed bin Al-Qa'aqa'a Al-Absi and said to him:

Bring closer your ablusion ye Al-Waleed,
For this life is full of bad and good moments.

Then Al-Waleed answered him back in the same rhyming line of poetry:

Do good for yourself throughout your life time,
For life has in it parting as well as uniting moments.

It was also narrated that Mohammad bin Sa'eed Ad-Darmi has related to us that he heard Obeidallah bin Mohammad At-Tayymii saying: "Suleiman bin Abd Al-Melek was sitting and looking at his face in a mirror - for he had a beautiful face. He then admired his own beauty and said to one of his maids, who was standing near him: "I am the young king."

Indeed, Ibin A'ishah said that he saw the lips of the maid moving and

saying something when he said to her these words. Then Suleiman asked her: "what did you say?" She said: "I said something good." Then he replied to her: "you have to tell me what you have said." He insisted that she should tell him what she had said. Then she said:

Yes you are the source of pleasure if you are immortal,
But of course we know that man is never immortal.

Indeed, there are others who added to these two lines of poetry:

You are totally clean of defects and of what
The people hate, but you are mortal.

Then Suleiman went to the mosque, and he prayed with the people. Indeed, his voice was heard by the farthest man in that mosque. But his health began to deteriorate and to get weaker and weaker. Thus, Suleiman got the fever and led to his own death. Suleiman died on the year 99 Hijrah, when he was only forty years old.

It was narrated that Abdullah bin Sa'ad Az-Zuhri has related to us on the authority of his own uncle Ya'acoub bin Ibrahim, who said: "Suleiman bin Abd Al-Melek died in Dabiq, in the land of Qansireen, on Friday the 10th of Safar in the year 99 Hijrah. Omar bin Abd Al-Aziz took over the Caliphate on that very day."

How Suleiman Handed over the Caliphate to Omar

It was narrated that Mohammad bin Sa'ad has related to us by saying that Raja'a bin Haywah has said: "On the day of Friday, Suleiman bin Abd Al-Melek wore some green silk clothes and he looked into the mirror and said: 'I am, by Allah, the young king.' Then he went to the mosque and prayed with the people the Friday prayers. Indeed, his voice was heard by the farthest man in that mosque. But he did not come back until he was really ill. Thus when Suleiman's health was so bad, he wrote his letter of authorization to his own son Ayyoub, in which he handed him the power of Caliph. Indeed his son Ayyoub was still a young chap and he was underage. Then I said to him: 'what are you doing ye the emir of the faithful? One thing which any Caliph should keep with him in his own grave is to appoint before his death a good man as the new Caliph after him."

Suleiman then replied to this: "This is only a letter of authorization to my son through whom I am choosing the path of Allah. I am only looking into this letter but I have not yet taken my final decision about it." Indeed, Suleiman remained for one or two days considering the choice of his son, but

he finally broke it. Then he called me for consultation and said: "what do you think of Dawood bin Suleiman?"

I said to him: "he is outside the country in Constantinople, and you do not know anything about him, not even if he is alive or dead."

Then Suleiman said to me: "ye Raja'a, then whom do you think is the right man for this job?"

I said: "the matter is with you ye the emir of the Faithful and it depends on you. Mention anyone and I will tell you my opinion of the man you name."

He said: "what do you think of Omar bin Abd Al-Aziz?"

I replied: "by Allah I know him to be a very good and honourable man and a pious Moslem."

Then Suleiman said: "by Allah you are right; he is what you have just said. But if I give him the Leadership of the Caliphate and not any one of the sons of Abd Al-Melek then a riot or discord will occur. They will not let him be their leader at all unless I made it clear for them and assured them that some one else from them should come after him as the Caliph."

Indeed, at that time Yazeed bin Abd Al-Melek was also absent outside the country. Suleiman said: "Then I shall make Yazeed bin Abd Al-Melek as the second man to take over the Caliphate after Omar bin Abd Al-Aziz. I shall do this if that will satisfy the children of Abd Al-Melek and make them accept Omar as Caliph."

I said to Suleiman: "you are quite right." Then Suleiman wrote in his own hand the following letter of will:

Suleiman's Entrustment of the Caliphate to Omar

In the Name of Allah, Most Gracious, Most Merciful

"This is a letter from the Servant of Allah Suleiman the Emir of the Faithful to Omar bin Abd Al-Aziz. I have entrusted him with the Caliphate after me, and Yazeed bin Abd Al-Melek should come after Omar. Therefore, listen to him and obey his orders. Fear Allah and be pious. Do not let discord grow among you for you would become easy prey to others."

Omar's and Hisham's Speech with Raja'a

Suleiman then signed and sealed this letter, and he sent for Ka'ab bin Jabir, the chief of his police force. Suleiman said to Jabir: "go to the people of my own family and tell them all to gather in a general meeting." Then Suleiman said to Raja'a: "After they have all gathered in this meeting go to them and then inform them of the content of this letter of mine. Tell them that this is my own letter and I have written it myself to them. Also order them to swear their pledge of allegiance to the man I have entrusted with the Caliphate."

Thus, Raja'a did what he was ordered to do and said to the people the exact thing that he was asked to say. The people then said to him: "We have heard the orders and we will obey them and obey the man who was entrusted and chosen to be the Caliph. Then the people asked one thing: "can we enter and have an audience with Suleiman and to greet him?" Then Raja'a said to them: "yes, you can." Thus, they entered to meet Suleiman and the latter said to them: "This letter - he said this while he was pointing his fingure and directing their looks to the letter in Raja'a's hand - this is my wish and my entrustment, so listen to it. Listen to, obey, and swear your pledge of allegiance to the man I have named in this letter."

It was said that all the poeple who were there have sworn their pledge of allegiance one by one to the man named in the latter but without knowing who he was. Then Raja'a went out with the sealed letter in his hand. It was reported that Raja'a said: "When the people have all gone each in his own way, Omar bin Abd Al-Aziz came to me and said:

> "Ye Aba Al-Miqdam, I have a very special relationship with Suleiman and a very close friendship with him. He likes me and I like him and there has always been an intimate connection between us. I am thinking that may be he has chosen me in this letter and I am afraid of this entrustment with the Caliphate. Therefore, I am asking you by Allah to tell me of the content of this letter and I swear that I shall tell no one about this matter. I am asking you to tell me now so that I will be able to go and ask him to relieve me from such a duty before it is too late to be relieved from a heavy duty like this and before the moment comes when I cannot do anything about the whole situation.

Raja'a then said: "No, by Allah I will not tell you any single letter of what is written inside this envelop." Afterwards, Omar bin Abd Al-Aziz went away angry with Raja'a.

Moreover, Raja'a reported in the same way the following: "Hisham

bin Abd Al-Melek came to me, too, and said,

> "Ye Raja'a I have a very special and old relationship with Suleiman and a very close friendship with him. I will be very grateful to you if you would tell me if the man mentioned in this entrustment is me. If it is me then I would know it, and if it is not me and directed to someone else then it is no harm in saying it to me for I would tell no one about the matter. There is no one like me who would think that I do not deserve this duty and that I was exempted from it. I swear to you by Allah that I would never mention your name concerning the whole matter. So please tell me about the name inside this envelop."

Then Raja'a said that I have rejected his request and said to him: "No, by Allah I will not tell you any single letter of what is written inside this envelop." Afterwards, Hisham went away quite angry with Raja'a and even he looked hopeless and hitting one of his hands upon the other with anger and desperation and saying: "so tell me then who he would be if I am not the one intended in the letter? Is the Caliphate going to be out of the hands of the children of Abd Al-Melek?"

It was reported that Raja'a then said: "I went inside into the presence of Suleiman and I found him dying. While he was breathing his last moments I held him and directed him to face the Qiblah, and while he was dying he was saying the following: 'The time has not arrived for this yet ye Raja'a!'" Then I have done this two times, and when I moved him in the third time he said to me: "Who is it now ye Raja'a? If you wanted anything then say 'I testify that there is no God but Allah, and I testify that Mohammad is His servant and Messenger." Thus, I directed him towards the Ka'abah and he died. Then I closed his eyes and covered him with a green sheet of cloth. I closed the door on him and went away to his wife who asked for me to know of what happened to him. She asked me: "How is he now?" I said: "He went to sleep and he covered himself." Then she sent one of her messengers to check on him and the messenger went and looked onto Suleiman and he saw him covered. The messenger went back to her and said: "yes he is asleep and covered." Only then she accepted that her husband is asleep.

The Effect of Raja'a in the

Entrustment of the Caliphate to Omar

It was reported that Raja'a said: "I asked someone I trust to sit at the door of Suleiman and I said to him never to move from this place until I come back and also never to allow anyone to enter to him." Thus, I went out and asked for Ka'ab bin Jabir to come to me. I asked Ka'ab to go and ask the members of the houshold of the Emir of the Faithful to come to a general meeting. Thus, they have all gathered in the mosque of Dabiq, and I said to them all:

"Swear your pledge of allegiance!"

They have all replied: "We have sworn our pledge of allegiance one time and we will do so for another."

Then I have replied to them: "This is the Emir of the Faithful. Swear your pledge of allegiance to him and vow that you shall obey him and his orders and whoever is named in this sealed letter."

Thus, they have all sworn their pledge of allegiance to the as-yet-unknown-named man in the envelop. After I have made sure that I have concluded the whole matter I said to them all: "now you can go to your friend the Caliph; he has died."

Then I have read to them the sealed letter and when I arrived to the naming of Omar bin Abd Al-Aziz, Hisham shouted out: "we shall never swear our pledge of allegiance to him."

It was reported that Raja'a answered him back: "by Allah I will strike your neck if you do not. So stand up and go and swear your pledge of allegiance!"

Thus, Hisham stood up and vowed and then dragged his feet away from the meeting.

Then Raja'a said that I have held Omar bin Abd Al-Aziz from his two armbits and took him and made him sit on the mimbar. At that moment Omar was reflecting on what happened to him and how he wanted to be exempted from such a heavy duty. In the same way but in a very different attitude, Hisham was thinking and reflecting how Suleiman had exempted him from such a duty. Indeed, when Hisham came closer to Omar, the former said to the latter: "To Allah we belong, and to Him is our return, when this matter of being the Caliph ended up in you instead one of the sons of Abd Al-Melek."

Then Omar bin Abd Al-Aziz said to him: "Yes, To Allah we belong, and to Him is our return, when this matter ended up in me, for I hated that."

The Humbleness of Omar and His Behaviour

After he Became Caliph

It was reported that Omar bin Abd Al-Aziz was the one who washed the body of Suleiman. He also shrouded him and he prayed on him the funeral prayers. Indeed, when Omar finished the funeral ceremony of Suleiman, a lot of the Caliphate chariots and carts were brought to him. They included among them horses, mules and other carrying animals, and each animal has its own attendant who leads it in the way. When Omar saw all this he said to them: "what is all this and what is it for?"

The people responded: "These are the chariots and carts of the Caliph and they are all here for your service."

Then Omar said to them: "my own animal is better and enough for me."

Thus, Omar rode on his mule and proceded in his way and he ordered that all these chariots be taken away for he does not need them. When he arrived to his destination the people said to him: "do you want to stay in the residence place of the Caliph, or in the Caliphate palace?"

He responded to them: "But the place holds the family of Abou Ayyoub (meaning the family of the late Caliph), and my own place is big enough to contain me until they move out of the Caliphate palace."

In other words, Omar bin Abd Al-Aziz was not in a hurry to stay in the Caliphate House for he stayed in his own home until the family of Suleiman moved out of it, and indeed they took their own time in doing so. When Omar did come to stay in it and in the very first evening for him there, he asked for Raja'a and said to him: "Ye Raja'a, get me a writer to write something for me." Raja'a said that I did so and I asked for someone to write for him - especially after what I had seen from Omar's behaviour which greatly pleased me concerning what he had done with the chariots and in relation to the house of Suleiman.

When the writer sat down Omar asked him to write, and he dictated him one letter only, and it was from his own mouth to the pen in the hand of the writer without any document given to him. Thus, Omar dictated him in the best way possible and his dictation was brief and right to the point. Then Omar ordered that this letter be sent to the various countries of the Caliphate.

Indeed, the news of the death of Suleiman the Caliph reached Abd Al-Aziz bin Al-Waleed, who was absent from the country. He then gave himself the power of installing himself as the Caliph of the Moslems, especially he did not know of the entrustment of the Caliphate to Omar bin Abd Al-Aziz. But

later the post from Damascus arrived to inform him that Omar bin Abd Al-Aziz was entrusted with the Caliphate and by the late Caliphate Suleiman himself and in a sealed letter to his own people. As a result, Abd Al-Aziz bin Al-Waleed came to Omar bin Abd Al-Aziz in Damascus and said to him: "I heard of the death of the Caliphate and no one told me that he had empowered anybody to become the Caliph after him. And because I was afraid that the money and wealth of the state be taken or stolen, I decided to empower and entrust myself with the Caliphate." Then Omar replied to him: "By Allah if you had been given the power of the Caliph, and if you had become one, I would certainly never have disputed with you about it, and I would have stayed in my own home." After hearing this Abd Al-Aziz bin Al-Waleed gave his pledge of allegiance to Omar bin Abd Al-Aziz and went back.

Some more News about Omar's Taking Over the Caliphate

It was reported that Ibin Sa'ad has narrated from a different source on the authority of Raja'a bin Haywah, who said the following:

When Suleiman was seriously ill, Omar bin Abd Al-Aziz saw me going in and out of the house in a restless situation. Then he said to me: "Ye Raja'a by the name of Allah and in the name of Islam, I ask you to mention me to the Emir of the Believers, or at least to advise him to choose me, if he did ask your opinion about the Caliphate. By Allah I feel I do not want this matter because I feel I cannot handle it."

Then I said to Omar in a reproaching manner: "You seem to be very keen and caring for the Caliphate, don't you? Do you want me to mention you and put in a good word for you in front of the Caliph to choose you as his heir, do you?"

As a result, Omar bin Abd Al-Aziz felt shy about the matter and went away, and I went in to Suleiman. Then Suleiman said to me:

"What do you think, ye Raja'a, as the suitable man for this after me?"

I replied to him: "ye Suleiman have faith in Allah. You will come to this matter and your question about it will be answered and I will tell you what I think."

Then Suleiman said: "Who do you think?"

I said: "it is Omar bin Abd Al-Aziz."

There was another story about this matter of entrusting Omar bin Abd Al-Aziz as the Caliph of the Moslem:

It was reported that Ibrahim bin Mohammad Ash-Shafi'i has said that I have heard my own grandfather Mohammad bin Ali bin Shafi'i as saying: "I hope that Allah the Exalted would make Suleiman bin Abd Al-Melek enter His Paradise for his empowering of Omar bin Abd Al-Aziz as the Caliph after him."

Moreover, it was also reported that someone who witnessed Dabiq had narrated to me the following:

Since Dabiq was a gathering place for all the people in situations of fighting or defending or raiding other people, Suleiman was in this place facing such a situation. He was there and the people were gathering around him and indeed he died there. Indeed, when Suleiman died he had no children of his own who were fit to take over the Caliphate from him; he had only brothers. He had also Raja'a as his own counsellor and close adviser. Thus, Raja'a went out to the people outside and informed them of the death of Suleiman. He went up to the mimbar and said: "The Emir of the Believers has written a letter or a will of entrustment. Do you hear me and are you going to obey what you are about to hear?"

The people replied: "yes."

Then Hisham replied: "we hear and we will obey if the man named in this will is from the family of Abd Al-Melek."

It was narrated that the people then withdrew Hisham to them until he fell on the ground, and then they replied: "we heard and we obeyed."

Then Raja'a said: "Then ye Omar, stand up! (Omar was then near the mimbar).

Omar then said: "By Allah, I did not ask for this thing at all, neither secretly nor openly."

Moreover, it was also said that Abou Bakr bin Abi Khaythama has narrated from the Hadith and authority of Al-Waleed bin Moslem, on the authority of Abd Ar-Rahman bin Hassan, who said that Raja'a bin Haywah had said:

When Suleiman bin Abd Al-Melek died, I took his letter out and opened it after I made sure of the pledge of allegiance to the one mentioned in it. I discovered that the power of Caliph is given to Omar bin Abd Al-Aziz.

Then the people around me said: "where is Omar bin Abd Al-Aziz?"

Indeed they looked for him and they found him in the rear part of the mosque. They came to him and they greeted him by saying that he is now the Caliph. When he heard this he was spellpound and he could not move or stand up from the shock of the news. They had to carry him up from under his armpits until they brough him to mimbar. He cound not climb up to it until they made him do so; they sat him on it. Indeed, he sat there for a long moment without saying a word. Then they have all sworn their pledge of allegiance to him and he came back to his own home. After that Omar bin Abd Al-Aziz began writing to the governors in the various parts of the state.

It was also said that Abdullah bin Yunus has reported to us on the authority of Sayyar bin Al-Hakam, who said:

when Suleiman bin Abd Al-Melek was put into his grave, he was put there by Omar bin Abd Al-Aziz and by Suleiman's son, Suleiman. When they were putting him there he shook in their own hands and his son said: "By Allah my father has come back to life again."

Then Omar replied to him: "No, by Allah, your father only was quick to it."

It was also said that Mohammad bin Abi Othman has reported to us on the authority of Mohammad bin Ad-Dah-hak bin Othman and on the authority of his father who said:

When Omar bin Abd Al-Aziz finished burrying Suleiman bin Abd Al-Melek when he died, all the chariots and carrages of Suleiman were brought to his service. Then he said the following two lines of poetry:

Had it not been for piety and fear from committing the forbidden,
I would have contradicted every caller in the loving of glory.

What had passed from the past had lapsed for ever,
Not even those glorious nights would ever miss him.

After that Omar bin Abd Al-Aziz said: "Allah's willing, there is no power except through His own power. Bring to me my own mule!"

Omar's Care for the Rights of the Individuals of the Nation over the Caliph

It was reported that Abou Abdullah Ahmad bin Mohammad bin Hanbal has narrated to me that Sufyan bin Oyenah has also reported to us by saying:

> The first thing to be seen from him - meaning Omar bin Abd Al-Aziz - was that when he was offered the special service of Suleiman's domestic animals he refused them, and he humbly asked for his own mule, which he rode and went away - that is, when he finished burrying Suleiman. Then he said: "there is no one in the nation of Mohammad (may peace and blessings of Allah be upon him) who has not something with me, or to whom I do not owe something, whether in the East or the West of the whole country."

It was also reported that Abdullah bin Wahab has narrated to me that Sufyan bin Oyenah had said to us that:

> When Omar bin Abd Al-Aziz had finished burrying Suleiman the Caliph, the first thing that he had done and which frightened his own people was that when he was offered the special service of Suleiman's domestic animals he refused them. He then said: "take them away from my sight and get me my own mule!"
>
> Thus they brought him his own mule which he rode and went away home. When he arrived home his own servant said to him: "ye Emir of the Believers, you seem to be very busy."
>
> Then Omar replied to him: "I am busy and preoccupied with the thing that came over me and the responsibility that it entails. There is no one in the nation of Mohammad (may peace and blessings of Allah be upon him) whether in the East or the West parts of it, who has not some right over me and which I have to put into effect. I have to keep the rights of the individual even if they were not written down as my strict obligation to perform, and even if they do not demand them from me."

Omar's Speech just after he Became Caliph

It was reported that Ibin Al-Munzer bin Jaroud has related to us that when Omar bin Abd Al-Aziz became Caliph he climbed up to the mimbar and gave the following speech:

> "Ye people, by Allah I was not given the choice of having this or choosing this matter, and you have seen how the selection has been done."

After he said this he went down and went away home.

It was also reported that Sahl bin Yahyah bin Mohammad Al-Marwazi has related to me that my father had narrated to me on the authority of Abd Al-Aziz (who was the son of Omar bin Abd Al-Aziz), who said:

When Omar bin Abd Al-Aziz had finished burrying Suleiman bin Abd Al-Melek and went out of his grave he heard the earth moving, or as if it was shaking. Then he said: "what is that?"

The people around him then replied: "ye Emir of the Believers, these are the chariots and carriages of the Caliphate. They were brought here to you in order to ride in them.

Then he said: "I have nothing to do with all these things. Take them away from me and get me my own mule!"

Thus they brought him his own mule and he mounted it. Then the head of the police force came to him and carrying in his own hands his spear. Then Omar said to him: "get off from my way, I have nothing to do with you. I am only a Moslem man like any other Moslem here."

Then Omar walked away and the people walked after him until they reached the mosque. Omar went into the mosque and he climbed on the mimbar and the people gathered around him. Then he said the following:

> "Ye people, I have been plighted by this duty without my choice and I have not been consulted about it. I have not asked for it either. The Moslem people, too, were not consulted about it. Therefore, I will relieve you and take away from your shoulders any burden of having given me your pledge of allegiance. I will leave you now to choose for yourselves your own Caliph."

When the people heard this they all shouted back to him in one voice: "We have chosen you ye Emir of the Believers, and we have accepted you.

And we have been blessed by Allah's graces through you."

Indeed, when Omar heard this he waited until all the voices were quiet and he saw that all the people have accepted him as their Caliph, he thanked Allah the Exalted and praised Him for His Blessings. He then prayed upon the Prophet (may peace and blessings of Allah be upon him) and delivered the following speech:

> I ask you all to be pious and fearful of Allah the Exalted, for the fear of Allah is the best of all things in this world, and that there is no better worship and piety than being fearful of Allah the Exalted and the Elevated. Do for the ending of your own life. The one who does for the ending of his own life will be given enough and be satisfied in this life by Allah the Exalted and the Elevated. Be good and mend out your inner and secret sides and then Allah the Exaletd and the Elevated will mend for you through His graces your own outside affairs. Remember always death and be always prepared for it before it suddenly happen to you. Indeed, death destroys the human self. Any one who does not remember from among his fathers - some of those who stretch between him and Adam (may peace be upon him) - a living one, will be cut or weakened by such a father in death. This nation will never fall into disputes among its people over its God the Exalted and the Elevated, and neither over its Prophet (may peace and blessings of Allah be upon him), and nor over its Holy Book. They will, however, differ and fall into heavy disputes only over the dinar and dirham. But by Allah I will never give anyone anything unjustly; and in the same way, I will not refuse anybody his own right.

Indeed, when he said this, he raised his voice so that everyone present heard him. Then he said again loudly:

> Ye people, anyone who obeyed Allah deserves your obedience, or his obedience becomes like a duty to you. And anyone who disobeyed Allah you should disobey him, or he does not deserve your obedience. Thus, obey me in the same way I obeyed or I am obeying Allah the Exalted. If I disobeyed Allah, you would not have any obligations towards me and I would not demand from you any obedience.

Ibin Omar Advises his Father

Omar bin Abd Al-Aziz

Omar bin Abd Al-Aziz thus went down from the mimbar and went home. Then he ordered that all the coverings and curtains be destroyed. Also, all the clothes and garments which were used by the previous Caliphs or were put at his service were carried away from his place. He ordered that they be sold away and the money earned from them be put into the Moslems' treasury. Then Omar bin Abd Al-Aziz went away to his place to get some rest. At that time his own son Abd Al-Melek bin Omar came and said to him:

"Ye Emir of the Believers, what do you want to do?"

Omar replied: "My son, I want to take some rest."

His son then responded to him and said: "You want to take some rest and there are many people whose rights were taken from them unjustly and you do not return these rights to them?"

Omar then replied: "O my son, last night I stayed all night thinking about the matter of your uncle Suleiman. When I pray the noon prayers I shall begin returning the injustices committed against those people."

The son then said: "Ye, Emir of the Believers, how do you know and how can you guarantee that you shall live until noon?"

Omar then replied to him: "My son come closer near me!"

Omar's son came close to his father, and the latter hugged the former and kissed him on his forehead between his eyes, and said: "Praise be to Allah for giving me from own very body someone who helps me in my own religion."

After that Omar bin Abd Al-Aziz went out of his home without taking his nap, and he ordered some caller to call among the people the following message: "Anyone who has an unjust deed committed against him let him declare it now so that it will be given back to him."

Thus, Omar bin Abd Al-Aziz brought back to their rightful owners all those actions and rights which were taken by Suleiman the previous Caliph. He gave back to their rightful owners all the properties and money which were taken from them. He began doing this by giving back whatever was in the hands of Suleiman and in the hands of the people of his own family. In fact, he did not leave any single unjust deed, and one by one, without putting it back in its right place.

The Great Reverence of the Kharijites to Omar bin Abd Al-Aziz

When the Kharijites heard of Omar bin Abd Al-Aziz and his good actions as the new Caliph of giving back to the Moslems their lost rights and in straightening things up, they gathered themselves and decided to come to him when they said: "we should not fight this man."(*)

It was reported that Mohammad bin Sa'ad had narrated to us that Omar bin Abd Al-Aziz had said: "I wish and hope that Allah the Exalted would terminate every dissent (or indeed heresy) at my hands. I also hope that every good method would be revived by Allah at my hands and through my own deed and flesh, even if this would take all my life to be performed. I would do all these with great ease and pleasure."

It was also reported that Ibin Wahab had narrated to us on the authority of Malik that when Omar bin Abd Al-Aziz was Caliph he had prayed with the people on a Friday, and while he was standing on the mimbar he said the following speech:

> Ye people, I forget here in this place but I shall remember you in your own country. Anyone of you who had an injustice inflicted upon him by his own making, he has no right to ask me to do him justice. In the same manner, anyone who had not done so I shall show him what he deserves. By Allah the Exalted if I have refused to give this money to myself and to my own family and refused to give it to you in the same way, then I am a miser of a man. Indeed, if I did not revive and preserve a certain Sunnah and worked rightly, then I would not have wanted to be a leader and to lead a life of awareness and consciousness.

(*) Indeed, the Kharijites, or Al-Khawarij were the oldest religious sect in Islam. They were named like this because they were seen as dissenters or as rebels (this is what the name in Arabic means) against the practices of the Ommayad Caliphs before Omar bin Abd Al-Aziz came to power.

The Happiness of the People over Giving the Caliphate to Omar bin Abd Al-Aziz

It was reported that Suleiman bin Dawood Al-Khoulani had narrated to us that there was a man who gave his pledge of allegiance to Omar bin Abd Al-Aziz, and when he did so Omar gave him his hand and said: "swear your pledge of allegiance to me, a pledge which is not pre-conditioned and not an absolute one. I say so because you shall obey me in accordance to what I obey Allah the Exalted and the Elevated. If I disobey Allah and not follow His orders, then I have no authority over you." When this man heard these words he gave Omar his pledge of allegiance.

It was also reported that Juweiriyah had narrated to us on the authority of Ismael bin Abi Hakeem, who said: "when Suleiman bin Abd Al-Melek died Muzahim and I went to a banquet given by Omar bin Abd Al-Aziz in honour of Suleiman the late Caliph, but we did not actually attend it. Then I went to the mosque and on my way there, a man met me and said: "there you have your friend and companion giving a speech to the people in the mosque."

I replied to that man: "Is he the Caliph?"

The man said: "Yes."

Then I said: "I went there into the mosque and went near him while he was standing at the mimbar. I heard him saying the following words: "ye people, by Allah I did not ask for this situation neither secretly nor in the open. Anyone of you who is not happy about it, then he should look inward into himself and complain to Allah only."

In response to these words, a man from the Ansar[1] said to Omar: "Ye the Leader of the Faithful, that (meaning giving him their pledge of allegiance) by Allah is faster and none of us is angry as a result of your becoming a Caliph. Therefore, give your hand to us and we shall give you our pledge of allegiance." Indeed, the first man to have given his pledge of allegiance to Omar bin Abd Al-Aziz was that Ansari man.

Concerning this story, I do not know anything about the version of

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(1) He was Sa'aba bin Abd Al-Melek, according to Al-I'qd Al-Fareed by Ibin Abd Rabbo, who even added more to this: "'Do you want us to differ and fight amongst each other, and each one of us hit the other?' Then another man responded to Omar: 'by Allah the Exalted, how come Abou Bakr, Omar, Othman, and Ali all took responsibility for this and none of them said that, and here we have Omar bin Abd Al-Aziz saying it?'"

events reported by Ismael, or indeed any other one. But still I think that Ismael has reported that Omar bin Abd Al-Aziz had walked in the funeral procession of Suleiman bin Abd Al-Melek. He continued to say: "Omar went down in Suleiman's grave in order to perform the burial ceremony. When he finished doing this, the chariots and carriages of the Caliph were all brought to him. But he did not ride on any of them and shouted to the people: "bring me my mule!" Then a man ran to the camp of the Caliph's guards to do that, and Omar sat down on the ground until his mule was brought to him. Indeed, it was reported that the tents and shades of the caliph were erected so that he would sit in one of them, but it is said that he did not sit to shade himself in any of them until his mule was brought to him. Then he rode on his mule and went back home.

Horse Racing in the

State of Bani Ommayyah

It was reported that Suleiman bin Abd Al-Melek used to order the people of his kingdom to take their horses to participate in horse racing on certain occasions. There was hardly any village which did not take its horses to participate in this Moslem function and which was ordered by the Caliph himself to do that. Indeed, just before Suleiman's death one of those races were set to happen but he died without seeing it performed and therefore it was called off, but only for a while. It was said that when Omar bin Abd Al-Aziz became Caliph, he refused to let this race go ahead. As a result, they said to him: "ye the Emir of the Faithful, this race costs the people who participate in it a great deal of supplies and money, especially when they bring these horses from distant places and countries. Besides, abolishing this race would enrage the enemy against us." Indeed, the Moslems kept telling Omar and urge him to allow this race to go ahead until he finally gave his consent to it and allowed it to happen. He also gave prizes to those who won in it as well as those who even did not win. Indeed, it was said that the people in the city of Constantinople had really a hard time during that year and they really became hungry. As a result, the people went away and Omar sent for them food and supplies.

The Speech of Omar's Uncle

It was reported that Abdullah bin Yusuf Al-Thaqafi has related to us on the authority of Sayyar, who said that the first thing the people knew of Omar bin Abd Al-Aziz, when he buried Suleiman bin Abd Al-Melek, was that when Suleiman's carriage was brought to him to ride in it he rejected it and refused to ride in it. Then he went to the Caliph's palace where they laid down for him Suleiman's carpets in order to sit on them but he refused to do so. Then he went to the mosque and climbed up to the mimbar. He thanked Allah the Exalted and the Elevated and delivered the following speech:

> Now then, there is no Prophet after your Prophet (may the Peace and Blessings of Allah be upon him) and there is no holy book after your Holy Book which was sent down upon him. There is nothing which is permitted by Allah the Exalted and the Elevated except what is permitted as Halal until the day of Judgement. Also what is prohibited by Allah the Exalted and the Elevated as being forbidden will remain forbidden until the day of Judgement. I tell you I am not punishing anyone, I am only performing what is asked of me. Also, I am not fabricating anything from my own mind; I am only following what is given to me. I tell you that there should be no one who is followed and obeyed in disobeying the words and the will of Allah the Exalted and the Elevated. I tell you again, I am not better than anyone of you; I am just a man from amongst you. But I am a man who is burdened by Allah the Exalted a heavier burden than yours."

After saying this, Omar went down from the mimbar and went away.

It was also reported to us by Juweiriyah bin Asma'a, on the authority of Ismael bin Abi Hakeem, who said: "the first word I have heard from Omar bin Abd Al-Aziz, on the day of his becoming a Caliph, and he said it on the mimbar of the mosque, was the following:

> Ye people, by Allah I did not ask for becoming a Caliph neither secretly nor in the open. Anyone of you who is not happy as a result of that, then he should look deep into himself and complain to Allah only.

In response to this a man from the Ansar stood up and went to him and swore his pledge of allegiance to him. Then all the people followed this man and they gave their pledge of allegiance to the new Caliph.

It was also reported to us that Al-Harith bin Omayr had said, on the authority of Ibrahim bin Uqbah, who in his turn said: "I have heard that Omar

bin Abd Al-Aziz had said the following: 'by Allah I am not creating anything from my own mind; I am only following what is ordered of me. And by Allah I am not a better man than anyone of you; I am only carrying a heavier burden than yours. By Allah there is no one on earth from the creatures of Allah who should be followed and obeyed in any single instant of disobedience to Allah the Exalted and the Elevated.

It was also reported that Ibin Zeid had said to us, on the authority of A'amer bin Obeidah, who said: "the first thing I remember hearing from Omar bin Abd Al-Aziz, when he became Caliph, was that he went out in a funeral procession and when he wanted to sit on the ground a gown was brought to him to sit on it, and it was the same gown which was used by the previous Caliphs who used to sit on it when they wanted to sit on the ground. When they laid it down for him he kicked it away from him and sat on the bare ground. When he did so the people said to him: "what is this?" Then a man came over to him and stood in front of him and said: "Ye Emir of the Faithful, I am an extremely needy man and I feel that there is no hope for me to become better, and Allah will ask you about this very situation of mine which you see in between your hands. Indeed, Omar had with him a stick upon which he was leaning and then he replied to the poor and needy man: "repeat what you have just said."

The man then repeated to him what he said: "Ye Emir of the Faithful, I am a man who is desperately in need, and I feel that there is no hope for me to become better, and Allah will ask you about this very situation of mine which you see in between your hands. Omar had with him a stick upon which he was leaning and then he wept for this man until his tears ran down on his stick. He then said to this man: "how many children do you have?" The man answered: "we are five in the family: my wife, myself and three children." Then Omar said to the man: "We shall give you and your family ten dinars, in addition to five hundred dinars: two hundred from my own money and the other three hundreds from the money of Allah the Exalted. You shall take this money and spend it on your family until you find yourself another source of living."

Omar's Asceticism Concerning Pleasure

It was narrated that Abou Al-Sabah had related to us that Sahl bin Sadaqa, who was the servant of Omar bin Abd Al-Aziz, had said: "I was told by a group of private associates and secretaries to Omar bin Abd Al-Aziz when he became the Caliph of the Moslems the following story. They said that they have heard a loud weeping voice in his own home. When they asked about that weeping voice, the answer was the following: "Omar bin Abd Al-Aziz had given his own maids the freedom to choose either to stay with him or to leave." Indeed, it was said that he had said to them the following: "There was something very important which befell me and pre-occupied my mind away from you. Therefore, if anyone of you wanted me to free her I would do that immediately; and if anyone of you wanted to remain here with me then I would keep her. Indeed, I had no control over what befell me and on what strongly pre-occupied my mind of you." When his maid servants heard this they all cried in total desperation and hopelessness or even anger from him (may Allah bless him).

It was also reported that Ibrahim bin Hisham bin Yahyah bin Yahyah had also related to us the same story. He said that my father had told me, on the authority of my grandfather, the following: "Ibin Abi Zakaraya and I were standing at the door of Omar bin Abd Al-Aziz and we heard some kind of weeping in his own home. Then we enquired about it and they told us the following: 'the Emir of the Faithful has given his wife the choice of either to stay in her own home - for he told her that he is pre-occupied with the matters of the state and with what shouldered his responsibility towards the Moslems than to pay her enough attention - or to leave him and go to her father's home. Upon hearing this she cried and then all her maids cried with her.

It was also reported that Suleiman bin Hameed Al-Madani had related to us, on the authority of Abi Obeidah bin Uqbah bin Nafi' Al-Qurashi, that he went to the house of Fatimah bint Abd Al-Melek and said to her: "what can you tell me about Omar bin Abd Al-Aziz?" She replied: "I did not know that he ever had a purification bath or a bath from a wet dream since he was chosen by Allah the Exalted to be the Caliph of the Moslems until his death." This really means that Omar had totally abandoned women and their pleasure and instead his mind was wholly pre-occupied with worship and the service of Islam and the Moslems.

The State of his Body and Clothes

while he was Caliph

It was reported that Obeidallah had related to us that he had heard an old man, who was one of the guards of Omar bin Abd Al-Aziz, as saying the following words: "When Omar bin Abd Al-Aziz was given the Caliphate I saw the way he looked and dressed up. He had a healthy and beautiful complexion; he was very smartly dressed up and with a suit. But after some time of being a Caliph, I went to him and I saw him in totally different situation. He became darker as if being burnt from the sun; he also became only skin and bone, or he looks as if there is no flesh between his skin and bone. He also wore a white hood on his head, a hood whose cotton has turned into curls for the many times it was washed till it got really old. He also had on him a worn garment which had lost all its wraps, and he was sitting on a mattress or a pad of wool which had stuck to the ground. But under the worn garment there was also a cotton gown which was embroidered with the cheapest and the weakest of wool. When he saw me he asked me to come near him and then he gave me some money to give it as alms in Al-Raqqa. Then he said to me: "do not divide this money except on a running river." Then I said to him: "he comes to me the one whom I do not know. Then whom should I give?" He replied to me: "give the one who stretches his hand to you in the form of wanting help."

Chapter Thirteen

Omar was one of the Guided Orthodox Caliphs

It was narrated to us that Ali bin Al-Husein had said the following: "Kharijah bin Musa'ab had related to me, on the authority of Ibin A'wf, and also on the authority of Mujahid, that the guided men were seven. Five of them had already passed away and still remain the other two." Then Kharijah said that they are: Abou Bakr, Omar, Uthman, Ali, and Omar bin Abd Al-Aziz (may Allah be pleased with them all).

It was also reported that Abd Al-Razzaq bin Humam had also narrated the same kind of story. He said: "my father related to me that Wahab bin Munabbeh had already said that if this nation contains one guided man, then this man is Omar bin Abd Al-Aziz.

It was also reported that Domrah had also narrated, on the authority of Ibin Shuzab, who said: "Al-Hasan had said that if there was a guided man, then he was Omar bin Abd Al-Aziz. Otherwise, there was no real guided one except Jesus the son of Mary" (may peace be upon him).

It was also reported that Suheil bin Abbas had also related to us, on the authority of Ibin Is-haq, on the authority of Ibrahim bin Uqbah, and on the authority of Atta' the servant of Umm Bakr Al-Aslamiyah, and on the authority of Habeeb bin Hind Al-Aslami, who said: "Sa'eed bin Al-Musayyeb had also said to me, while we were at Arafah, that the Caliph are only three." I said to him: "who are these three Caliphs?" He replied: "they are Abou Bakr, Omar, and Omar (meaning Omar bin Abd Al-Aziz)." Then I said to him: "we know Abou Bakr and Omar, but who is the other Omar?" He replied: "if you live enough you shall know him; but if you die before that he will come after you."

It was also reported that Abou Obeidah Al-Sari bin Yahyah, who is the nephew of Hanadeen, has also said to us the following: "I have heard Qubeisah bin Uqbah as saying, on the authority of Sufyan Al-Thawri, that the Caliphs are five: Abou Bakr, Omar, Uthman, Ali, and Omar bin Abd Al-Aziz (may Allah be pleased with them).

Omar bin Abd Al-Aziz as a Just Imam

It was reported to us by Qubeisah, who said that Abbad Al-Sammak had already narrated the same story when he said that he had heard Sufyan as saying: "the Leaders of justice are five: Abou Bakr, Omar, Uthman, Ali, and Omar bin Abd Al-Aziz." Indeed, this very statement was also narrated by Qubeisah on the authority of Abbad and on the authority of Sufyan.

It was also narrated that Abbad Al-Sammak had said that "I have heard Sufyan Al-Thawri saying: "the Leaders of justice are five: Abou Bakr, Omar, Uthman, Ali, and Omar bin Abd Al-Aziz." Anyone who said otherwise then he was a transgressor. Indeed, this very statement was also narrated by Qubeisah on the authority of Abbad and on the authority of Sufyan.

It was also narrated that Qubeisah had said that "I have heard Abbad Al-Sammak as saying: "I have heard that the Leaders of justice are five: Abou Bakr, Omar, Uthman, Ali, and Omar bin Abd Al-Aziz."

Again, it was reported that Abdullah bin Ahmad bin Shabaweeh had said: "I have heard my father as saying, on the authority of Wakee' and on the authority of Sufyan: "I do not accept the opinion of anyone who is more lovable to me than that of Omar bin Abd Al-Aziz, for he is truly an Imam of guidance."

It was also reported that Muzahim Al-Khaqani had related to us as saying: "my uncle Abou Ali Abdul Rahman bin Yahyah bin Khaqan had related to me that he had told Ahmad bin Hanbal that he had heard on the authority of Sufyan Al-Thawri as saying that the Leaders of Guidance are five and they are: Abou Bakr, Omar, Uthman, Ali, and Omar bin Abd Al-Aziz." Then Ahmad bin Hanbal explained to him how each one of those names was an Imam of Guidance.

Omar bin Abd Al-Aziz

as the Leader for the First One Hundred and

Al-Shafi'i as the Leader for the Second Hundred

It was reported that Mohammad bin Al-Hasan bin Al-Junaid had narrated to us as saying: "I have heard Uthman bin Ali as saying, on the authority of Hameed bin Ranjawiyah An-Nasa'i, who also heard Ahmad bin Hanbal as saying the following: "It is narrated in Al-Hadith that Allah the Exalted always sends at the beginning of every one hundred years someone to correct or to straighten for this nation its religion. Then we looked at the first one hundred and we discovered that he was Omar bin Abd Al-Aziz, and then we looked into the second hundred and we saw that he was Al-Shafi'i.

It was also reported that Abou Sa'eed Al-Firyabi had related the same story, on the authority of Ahmad bin Hanbal, who also said: "Allah the Exalted and the Elevated sends at the beginning of every one hundred years someone to teach the people the ways of the Messenger of Allah (may the Peace and Blessings of Allah be upon him) or his Sunnah, or to shed away all the lies and the misconceptions woven around the Messenger of Allah (may the Peace and Blessings of Allah be upon him). Thus, we looked at the first one hundred years and we found out that he was Omar bin Abd Al-Aziz, and then we looked into the second hundred years and we discovered that he was Al-Shafi'i.

The Glad Tidings of Ahmad bin Hanbal for the one who

Publishes the Virtues and Merits of Omar

It was reported by the one who had heard Ahmad bin Hanbal as saying: "If you meet a man who loves and reveres Omar bin Abd Al-Aziz, and also publishes or spreads his virtues among people, then you should judge this man to be a good man, and that Allah the Exalted will reward him good, Allah's willing.

It was also reported that Khalid bin Hassan had related to us on the authority of Ja'afar (who was Ibin Barqan), on the authority of Ibin

Suleiman, and on the authority of Maymoun bin Mahran, as saying: "Allah the Exalted and the Elevated granted safety to the people through Omar bin Abd Al-Aziz."

Omar alone is a Nation

It was narrated that Atta'a bin Muslim Al-Khafaf had said on the authority of Omar bin Qays Al-Mala'i that Mohammad bin Ali bin Husein was asked about Omar bin Abd Al-Aziz and he said the following: "did not you know that each nation has its own learned and noble man? And the noble man of Bani Omayyah was Omar bin Abd Al-Aziz. He will be resurrected on the Day of Judgment as a one-nation man.

It was also narrated that Damrah had also related the same kind of story, on the authority of Raja'a and on the authority of Ibin A'wn, who said: "whenever Ibin Sireen was asked about wine he used to say: one Imam of guidance had prohibited it." Of course, he meant Omar bin Abd Al-Aziz.

It was also narrated that Al-Firiyabi had related to us on the authority of Abbad bin Kutheer as saying: "I went onto Abi Ja'afar and said to him: "Ye Emir of the Faithful, arn't you ashamed of yourselves as a nation that Bani Omayyah were able to have someone like Omar bin Abd Al-Aziz and you are not able to produce anyone like him?"

It was also narrated that Damrah had related to us on the authority of Ali bin Khaulah and on the authority of Abi Anbas as saying the following: "I was standing with Khalid bin Yazeed bin Mu'awiyah in the Sacred Mosque of Jerusalem and suddenly a young man entered and came towards us. This young man saluted Khalid from afar and then Khalid went closer to him. This man said to Khalid: 'Is there anyone who is looking at us?' Then I went to them myself and said: 'Yes, there is an eye which is looking at you both and it is the Eye of Allah the Exalted and the Elevated, the eye which always sees.' Suddenly the eyes of this young man were overflown with tears and he took away his hand from the hand of Khalid and went away. Afterwards, I went to Khalid and asked to him: 'who was that young man?' Khalid answered: 'don't you know this man? He is Omar bin Abd Al-Aziz, the son of my brother the Emir of the Faithful. If you and him live long enough you shall see him as a Leader (Imam) of Guidance.'"

It was also narrated that Yahyah bin Yaman had related to us on the authority of Sufyan, on the authority of Zafar, who is Al-Ajali, and on the authority of Qays bin Haptar, as saying: "The example of Omar bin Abd Al-Aziz among Bani Omayyah is exactly like the example of a Believer among the people of Pharaoh.

Chapter Fourteen

Omar's Morals, Virtues, and Manners

It was narrated that Jareer had related to us on the authority of Mugheirah as saying: "Omar bin Abd Al-Aziz used to have councillors or aides, who used to give him advice in the nation's affairs. Omar used to take their opinion especially in the matters related to the interest of the general public. Indeed, there was a special sign between them and him, for if he wanted something to be done he used to say to them: "If you wish."

It was narrated to us that Ahmad bin Abdullah bin Yunus had said: "I have heard some of our elders (sheikhs) as saying that Omar bin Abd Al-Aziz had brought a writer to write for him whatever he wants. Indeed, this writer or clerk was a Moslem but his father was a non-believer. One day Omar said to the man who hired this writer-clerk: "If only you had brought him from the sons of the Emigrants." Then the writer said: "The Messenger of Allah (may the Peace and Blessings of Allah be upon him) was not harmed by the fact that his father was a non-believer." Then Omar replied to him: "I see that you have given this as an example, and therefore you shall never work for me and you shall never write one single line for me."

Omar's Good and Wise Policy

Towards the People of Al-Harouriyah

It was narrated that Arta'ah bin Al-Munzir had related to us the following: "I have heard Aba A'wn as saying: 'Some people from Al-Harouriyah came to Omar bin Abd Al-Aziz and they asked him about something and he advised them to the best of their interests. But some of his advisers who were present said to him that he should be tough with them and that he should not be that lenient with them. But Omar bin Abd Al-Aziz remained as kind and lenient with them until he got whatever he wanted from them. In the same way, they were happy with him as long as he keeps sending them supplies and all what they need as long as he lives. Thus, they went away after they got themselves a nice deal from him. When they left, Omar hit the knee of his companion who was sitting next to him and said: 'ye my friend, if you could apply any medicine, apart from cautery, to cure your friend then apply it and never ever

cauterize him."

It was narrated that Al-Waleed bin Moslem had related to us, on the authority of Malik bin Anas, as saying: "Omar bin Abd Al-Aziz had said that 'I have never ever told a lie since I was chosen to be Leader and got my clothes and belts tightened up to me."

It was narrated that Sufyan bin Yahyah bin Sa'ad had related to us as saying: "a man came to Omar bin Abd Al-Aziz and said to him, 'I have so and so of my relatives.' Then the Emir of the Faithful replied to him: 'What do you want?' The man said: 'I want you as the Emir of the Faithful to do so and so for me.' Then Omar said to him: 'perhaps you shall have what you want.' Indeed, it was said that Omar had said: 'I have done for the man what he asked for but without his knowing it.'"

It was narrated that Abou Bakr bin Abbas had related to us, on the authority of A'sem, who said: "One day I was in the company of Omar bin Abd Al-Aziz and suddenly a man came to him and he had a loud voice. Then Omar said to him, 'be quiet, the best mannered man is the one who lets his companion, who is sitting with him, hear his talk with ease.

Bani Marwan's Gathering to Draw upon them the Affection of Omar bin Abd Al-Aziz

It was reported that Omar bin Ali Al-Maqri had related to us, on the authority of Hajjaj bin Anbasah bin Sa'eed, as saying: "Bani Marwan have gathered together in a meeting and agreed to say: 'We should go to the Emir of the Faithful and we can win his favour and his kindness towards us, especially if we mention to him our fathers and grandfathers.' Thus, they agreed to go and they did go to him. They went into his company, and one of them spoke but somehow his speech was a kind of joking. Then Omar looked at him. Then another man continued what the first one started but also with some kind of joking. Then Omar looked at them all who came to him and said: "have you all gathered to come to me here to do that? To say petty things and the silliest of speech and also the things that will only breed hatred and mischief amongst you all? If you ever gather together again, I want you to gather over the Book of Allah, and if not that then you should go for the highest and the most authoritative of Hadith."

Omar's Manners and how he Spends his Free Time

and the Conditions he Used to Lay upon his Companions

It was reported that Mohammad bin Sa'eed had related to us that Al-Ala' bin Omar had already narrated to us on the authority of Sa'eed bin Abd Al-Aziz, who said: "Whenever Omar bin Abd Al-Aziz delivered a speech over the mimbar he used to feel afraid of what he is saying and therefore he used to cut it short. And whenever he wrote a letter he used to feel afraid of what he had written and therefore he used to tear it off and then say: "May Allah I ask your guidance to save me from the evil traits of myself."

It was also reported that Damrah had related to us on the authority of Raja'a who said: "When Abdullah bin Al-Hassan was a young man, he used to come to Suleiman bin Abd Al-Melek to do him some service. Indeed, he used to come Omar bin Abd Al-Aziz to ask for his advice concerning his service to Suleiman. When he was doing that job Omar said to him once: 'I told you not to stand in my door unless I order that to you and in the specific hour allocated to you to come to me because I hate to know of you standing in my door without being allowed into my presence.'" Indeed, it was said that one day this man came to Omar and said: 'the Emir of the Faithful had learnt that there was a plagued man in the army camp.' Then Omar said to me "go to your own people and save yourself for I think well of you and I want you to be spared from diseases.

It was also reported that Damrah had related to us on the authority of Al-Ala'a bin Haroun who said: "Omar bin Abd Al-Aziz was well known of being silent and secretive in his actions and in what he does. Indeed, he never talked to anyone about anything related to his health or life. One day he had a sore boil in his armpit and he never said anything about it. Indeed, the people wondered about what he is going to say in this matter and therefore they said to him: "Ye Aba Hafs what do you say now about your boil and where in your body do you have it?" Omar then replied: "I have it here in the middle of my hand.

It was also reported that Mousa bin Rabah had related to us the following story. He said: "I have heard - or we have heard - that Omar bin Abd Al-Aziz came once to his people and he forgot to greet them. Then he was told that he did not greet the people. He then stood up and said to them 'Peace be upon you all' and then he sat down."

It was also reported that Ja'afar bin Mohammad Abi Al-Aliyah Al-Ribahi had related to us the following story. He said: "I have stayed one night with Omar bin Abd Al-Aziz and I said to him: 'Ye Emir of the Faithful, don't you feel tired staying the night with us and you have been busy and tired from the constant work of the day?' Omar then replied: 'don't say that ye Aba Al-Aliyah because I believe that when men meet together it means that their hearts are actually brought closer together in harmony."

It was also reported that Omar bin Ali had related to us on the authority of Abd Rabbouh and on the authority of Maymoun bin Mohran as saying: "I have stayed one night with Omar bin Abd Al-Aziz and I said to him: 'Ye Emir of the Faithful, why do you stay all the night as I see you now? You are so busy during the day with the affairs of the state and the people, and during the night you are also staying here with us. Also Allah only knows how long you stay on your own.' Indeed, it was said that he did not answer me to what I said. Omar then said: 'Ye Maymoun go away from me, and I tell you I found that when men meet together it means that their hearts are actually brought closer together in harmony."

It was also reported that Abou Khuleid had related to us on the authority of Al-Oza'i as saying: "Omar bin Abd Al-Aziz said the following to his companions who were sitting with him: 'Anyone of you who would follow me should do that while characterized by five characteristics. The first one is that he should direct me through justice to the best possible ways which I would not miss. The second one is that he should help me in doing good. The third characteristic is that he should tell me something that nobody can tell. The fourth one is that he should never talk in my presence about anyone behind his back. Finally, he should be trustworthy to those who entrusted him or those who gave him their trust either myself or other people. If anyone of you has these characteristics then he is welcome to my company, but if not then he should not be allowed into my company and to come to my presence.

It was also reported that Malik bin Anas had related to us the following story. He said that I have heard Al-Zuhri saying: "If Omar bin Abd Al-Aziz wanted to go to the bathroom he used to order the whole place to be cleared for him and no one would be allowed to go into the bathroom except him until he is finished with it, not even his own children or even his own servants were allowed to use it."

It was also reported that Waheeb had related to us that Omar bin Abd used to say the following saying: "treat well your companion and think well of him, or do not think bad of him unless you are sure of that."

What Omar had said to the One who is Invoking Allah's Help while he is Playing

It was reported that Al-Mosayeb bin Wadih had related to us on the authority of Mohammad bin Al-Waleed who said: "Omar bin Abd Al-Aziz had once passed by a man who was playing with some pebbles in his hands and saying 'May Allah send me a wife with wide and big eyes.' Then it was said that Omar went to this man and said to him: 'Woe unto thee ye suitor! why don't you throw away those pebbles in your hands and be completely dedicated to Allah in your asking for His Help?"

What he Used to Read on Friday Prayers

It was reported that Al-Hakam bin Omar Al-Ra'eeni had related to us the following story. He said, "I saw Omar bin Abd Al-Aziz while they took for him the mimbar from which he gave his speeches, and I saw how he used to give his speeches to the people. When he finishes speaking the prayers would be done as usual. They also used to erect a spear in between his hands and in his direction and then he would give his prayers. Indeed, I have heard him once reciting the Friday Sora on the day of Friday, as well as the verse of (When the Hypocrites come to thee ...) from the Chapter of Al-Munafiqoun or the Hypocrites. He used to read these verses nearly on each Friday." It was also said, "I have also seen Omar coming to the prayers of Al-eed (on the feast day) walking on his feet.

Chapter Fifteen

Omar's Great and High Ambitions

Omar's Inner Self is Eager to Sublimity:

It was narrated that Abou Mu'ammar had related to us on the authority of Sufyan, who said: "Omar bin Abd Al-Aziz told me that 'I have in me an eager and ambitious self, for whenever I get something I would still want more and greater things than what I already have. I have always felt that until I reached the ultimate end of things, and when that happened I felt that I wanted to reach the Hereafter.'"

It was also narrated that Juweiriyah bin Asma-' had related to us that Omar bin Abd Al-Aziz had said: "This Self of mine is so highly ambitious to obtain loftiness in this life. Indeed, it has not been given anything in this life without wanting higher and loftier than what it had been given." Indeed Sa'eed said to this in a rhetorical tone: "Is Paradise better than the Caliphate?"

It was also narrated that Shu'eeb had related to us on the authority of Abi Safwan, on the authority of Mohammad bin Marwan bin Aban bin Othman, and on the authority of someone who had heard Muzahim saying: "I said to Omar bin Abd Al-Aziz, 'I can sense something wrong amongst your own people.'

Omar replied: "Ye Muzahim, isn't it enough for them what they already have from the money of the Moslems? Give them more as booty from their shares with the other Moslems and something more from the money of Omar himself."

Then I said to him: "Ye Omar, what would this do to them when they spend a lot of money on their supplies and on what they keep as reserves, in addition to what they spend on their guests and on clothing their women? Again, what would this do to them? By Allah I worry about them that they might be afflicted with hunger.

Omar then answered me: "I have in me an eager and ambitious self. You have seen me in Al-Madinah as a boy among other boys. But then I was ambitious to learn and I achieved knowledge. I learnt Arabic and all what I needed from its poetry and all what I wanted from the language. Then I wanted power and social distinction, and I got it when I became the ruler of Al-Madinah itself. Then when I was the Sultan himself I wanted to have all the leisure of wearing the best clothes, eating the best of food and also leading the best ways of life. Indeed, I had all that and I never knew anyone from amongst my household or from amongst my

people in general who had been in such a position as mine. Then I wanted to aim towards the Hereafter through my good deeds and doing justice to the people as a whole. Therefore, I hope that all what my "self" had wanted had been to the service of my Hereafter, for I am not the one who would destroy his Hereafter through his action in this World.

Chapter Sixteen

Omar's Beliefs and Doctrines

It was narrated that Ismael bin Yunus had related to us as saying that, "I was informed that Omar bin Abd Al-Aziz had said: 'Anyone who exposes his religion to controversy and discord then he must have increased his movements.'"

It was also narrated that Yahyah bin Sa'eed had related to us as saying that, "Omar bin Abd Al-Aziz had said: 'Anyone who exposes his religion to controversy and discord then he must have increased his movements.'"

It was also narrated that Abd Al-Rahman bin Mahdi had related to us on the authority of Ja'afar bin Barqan, who said that Omar bin Abd Al-Aziz had said to a man who had asked him about whims: "You should follow the religion of the young man in the Book and the religion of the Arab man and then leave everything else."

It was also narrated by Ibin Mahdi that Abdullah bin Al-Mubarak had related to us on the authority of Al-Oza'i, who said that Omar bin Abd Al-Aziz had said: "If you saw some people talking about their religion in something secretive and which is not known to the common man, then you should know that they are fermenting some error."

His Opinion in Fatalism

It was narrated that Malik had related to us on the authority of his uncle Abi Suheil, who said: "Omar bin Abd Al-Aziz had asked me about Fatalism and what I think of those fatalists. I said to him: 'Ye Emir of the Faithful, give them the opportunity to repent, and if they did repent then forgive them. If not then expose them to the capital punishment of the sword.' Omar then replied to this: 'I actually have the same feeling about them.'"

It was also narrated that Ismael bin Olayyah had related to us on the authority of Abi Makhzoum and on the authority of Sayyar, who said: "Omar bin Abd Al-Aziz had believed that those fatalists should actually be given the chance to repent, and if they did repent then they should be forgiven. If not

then they should be exiled from the country of the Moslems.

It was also narrated that Ismael bin Abbas Al-Homsi had related to us on the authority of Abi Bakr bin Abdullah bin Abi Mariam Al-Ghassani and on the authority of Hakeem bin Omeir, who said: "Omar bin Abd Al-Aziz had said about fatalism and fatalists: 'Those fatalists should be presented with what they have done concerning Fate. If they felt repentance then they should be forgiven; if not then they should have their tongues plucked out of their mouths in the most dramatic way.'"

His Letters of his Workers

It was narrated that Khallad bin Yahyah had related to us on the authority of Sufyan Al-Thawri, who said that I have learnt that Omar bin Abd Al-Aziz had written to some of his men the following letter:

> I ask you to make sure to remain pious and fearful of Allah, and to be economical in His matters. I want you to follow the ways (Sunnat) of His Messenger, and to leave away all what has been fabricated or invented by those inventors or heretics after him or after his Sunnah. You should also use well his supplies and what has been granted to you. You should know very well that there is no man at all who had invented an invention without being preceded by some proof which had refuted it or proven it as being not new and which would make a lesson out of it to the one who had created it. Therefore, you should stick to the Sunnah because by Allah it would protect you and it would immune you against trouble. You should also know that the one who had set such Sunnah knows very well what distinguishes it from the wrong actions, errors, foolery and from diving deep into things. Those who preceded us in the past knew all this and they have stopped where they have seen proper for they were far-sighted and they were critical of things.

It was also narrated that Obeidallah bin Mousa had related to us on the authority of Abi Raja'a Al-Hirawi and on the authority of Shihab bin Kharrash, who said that Omar bin Abd Al-Aziz had written to a man saying the following:

> And so, I ask you to make sure of things - indeed he repeated the same things as above and even more. Indeed, they were better and stronger in revealing hidden things. The heretic was the one who only followed other ways than their proper ways and also the one who looked into himself as being better than them. Indeed, there were many nations which lacked behind them and then they were forgotten, and there were some other nations which were ambitious and they went along or ahead of them.

It was also narrated that Yusuf bin Asbat had related to us on the authority of Sufyan Al-Thawri, who said that Omar bin Abd Al-Aziz had written a letter to Odayy bin Arta'at, who was appointed by Omar himself as the governor of Al-Basrah:

> And so, when this letter of mine reaches you, you should give those fatalists the chance to repent and to reject what they went into. If they did repent then you should forgive them and they be given freedom; but if not then you should send them to exile from the country of the Moslems.

His Letter to some People who Disbelieved in Fate as Lies

This is a letter narrated on the authority of Omar bin Abd Al-Aziz but it really lacks a lot of precision and authenticity. It was not corrected or edited against the original by those who related it after him. Therefore, I chose from it some useful and good remarks:

It was also narrated to us by Suleiman bin Nafi' Al-Qurashi, on the authority of Khalaf Abi Al-Fadl Al-Qurashi and on the authority of those writers who used to write for Omar bin Abd Al-Aziz as saying that they have written a letter to those people who disbelieved in Fate as lies:

> And so, you have already known that the people of the Sunnah used to say the following: "Holding fast to the Sunnah is a means of salvation. Science and knowledge will be increasingly diminished. Indeed, this is connected to what Omar bin Al-Khattab had said while giving a sermon: 'there is no excuse at all to anyone who worshipped Allah after knowing Him and after knowing the right Path to commit any error or sin and thinking it to be a means of guidance. There is also no excuse to anyone who has left guidance thinking it to be some error. There is no excuse at all because everything and all the ways were cleared. Also all pretences and suppositions were proven as facts, and therefore all excuses are cut. Thus, anyone who would like to know the news of the prophets and what they have come up in their books should not go beyond those books, otherwise the reasons of his guidance will be terminated from his hands and he will not find any safeguarding or infallibility through which he would be saved from destruction. Also you already know what I have been saying, that Allah knows very well what His servants are doing. But you have denied that, especially you knew what Allah the Exalted and the

Elevated had said: {We shall indeed remove the Penalty for a while, but truly ye will revert to your ways.}[1] Allah the Exalted also said in the same context: {Yea, in their own eyes will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.}[2]

You have also claimed something else or misunderstood the meaning of the saying of Allah the Exalted in the following verse: {Say, "The Truth is from your Lord": Let him who will, believe, and let him who will, reject it: for the wrong-doers We have prepared a Fire whose smoke and flames, like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!}[3] Indeed, the concept "will" here means to "wish" or to "want" to escape from error or to wish to be led to guidance. It indeed involves personal responsibility about taking in the Truth. Also, Allah the Exalted said in this connection: {But ye shall not will except as Allah wills, the Cherisher of the Worlds.}[4] Thus, through the Will of Allah to His people they can will, or through His wishes they can have their own wishes.

Indeed, all the Messengers of Allah have made certain to guide and to help save all the people from destruction. But only those who were guided by Allah they were led into guidance and into salvation, despite the fact that Satan was always trying to mislead them all into committing error and sin. Indeed, those who were sinners or who committed error were thus because they committed error in knowing Allah the Exalted and did not go into His right Path.

Moreover, you have denied that anyone of you is able to commit error or to be guided into guidance without the foreknowledge of Allah. You claim that you have guided your own selves without the help of Allah, as well as you have protected yourselves from committing error and sin without the Will and power of Allah. Indeed, anyone of you who actually say this or believe in that then he has exaggerated or indeed committed error himself. If the case was like that where Allah did not know about things in advance and where things were not predetermined by Him, then there would be someone who would share with Him the Exalted His Kingdom and who would perform his wishes onto the creatures without the knowledge of Allah. Allah the Exalted has said in this connection in

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(1) *Al-Dukhan, or the Smoke Sora*, verse, 15.

(2) *Al-An'am, or the Cattle Sora*, verse, 28.

(3) *Al-Kahf, the Cave Sora*, verse, 29.

(4) *Al-Takwir, or the Folding Up Sora*, verse, 29.

the Chapter of *Al-Hujurat*, or *the Inner Apartments*, verse, 7: {But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness and rebellion: such indeed are those who walk in righteousness.}

Furthermore, you have called the acute discernment of Allah into His creatures some kind of prejudice or infringement upon them. But the reality is that Allah the Exalted and the Elevated has created Adam and has spread his descendants in between His hands, where he has decided the people of Paradise and has written for them what they would be doing. In the same way, he has decided the people of Hell and has written for them what they would be doing too.

Chapter Seventeen

Omar's Biography and his Justice among his People

What the People were Saying when he Became Caliph:

It was narrated that Malik bin Dinar had related to us the following story. He said: "When Omar bin Abd Al-Aziz (may Allah bless him) took over the Caliphate, the shepherds who were grazing their sheep in the mountains had asked: 'who is that good Caliph who rose high among the people?' They were answered: 'how did you know about the good Caliph?' They replied: 'we know from one factor: if a good caliph took over the responsibility of the state and the people, then the wolves and lions would stop attacking our sheep and they would co-exist as one species.'"

It was also narrated that Hasan Al-Qassar had related to us the same kind of story. He said: "During the reign of Omar bin Abd Al-Aziz I used to milk sheep. One day, while I was passing through the country, I called upon one shepherd who was attending his sheep. I saw around thirty wolves among his sheep and I thought they were dogs for I have never seen wolves before. Then I said to the man: 'hey shepherd! what do you do with all these dogs?' The shepherd replied: 'ye son, these are not dogs; they are wolves.' Then I said to him: 'Glory be to Allah! a wolf existing among sheep and it won't attack and hurt them?' Then the shepherd answered: 'ye son, if the head is good the whole body will be good and no harm would come to it.' Indeed, all this had happened during the caliphate of Omar bin Abd Al-Aziz.

It was also narrated that Mousa bin A'yun had related to us the same kind of story. He said: "During the reign of Omar bin Abd Al-Aziz we were attending the sheep in Karaman and we have seen the sheep and the wolves grazing, by Allah, in the very same place. One night, while we were going among our sheep, we saw a wolf attacking one sheep. Then immediately we said, 'the good man (meaning the caliph) must have died, otherwise a wolf will not attack a sheep.' In fact, this story had been related by Hammad, who said, 'they have all narrated this story that the shepherds deeply believed the Caliph to be dead, and he had indeed died in that very night.'"

It was also narrated that Baqiyyah bin Al-Waleed had related to us the same kind of story, on the authority of Abd Al-Hameed bin Ziyad, and on the authority of Maymoun bin Muhran, who said: "Omar bin Abd Al-Aziz has

appointed me as governor of the land and its affairs. Indeed, while we were inspecting our sheep we have seen both sheep and wolves grazing, by Allah, in the very same place. One night, while we were going among our sheep, we saw a wolf attacking one sheep. Then immediately we said, 'the good man (meaning the caliph) must have died, otherwise a wolf will not attack a sheep.' In fact, this story had been related by Hammad, who said, 'they have all narrated this story that the shepherds deeply believed the Caliph to be dead, and he had indeed died in that very night.'"

His Persuasion of the People to do Good

It was narrated that Furat bin Suleiman had related to us on the authority of Maymoun bin Muhran, who said that Abd Al-Melek bin Omar bin Abd Al-Aziz had said: "Ye father, what hinders you from doing what you wanted to do from justice? For by Allah you would not be my father if you allowed yourself and myself to be boiled in the cooking pot of life." Then Omar answered him: "Ye son, I am trying to tame and train people the hard way for I do not want them to have high hopes or to have high expectations from doing justice. I want to delay that justice for them until I have taken away from them some kind of worldly things to lessen their worldly ambition and greed. When I have done that, they would be happy to have justice as much as to leave off greed.

It was also narrated that Mohammad bin Sulmah had related to us on the authority of Hisham bin Abd Al-Melek, who said that Omar bin Abd Al-Aziz had said: "My people did not actually obey me in doing whatever good I wanted until I gave them something worldly alongside it.

His Economy in the Nation's Treasury

It was narrated that Amr bin Maymoun had related to us on the authority of his father as saying: "I was once sitting with Omar bin Abd Al-Aziz and we were both studying the affairs of the people. Then I said to him: 'ye Emir of the Faithful, why do you need all these papers on which you are writing with your majestic pen and using a lot of ink and paper, when they all come from the treasury house of the Moslems?' When Omar heard this he wrote to all his governors in the land to the effect that they should not write on large sheets of paper and that they should not over-use the ink. Indeed, it was said that during the reign of Omar his books or letters were only the size of the span of the hand or thereabout.

It was also narrated that Iyyas bin Mu'awiyah bin Qurrah had related to us the following: "I have always thought that Omar bin Abd Al-Aziz is just like a manufacturer man or a craftsman who performs well his craft. But he has no tool to help him in his craft or no one to give him a hand.

It was also narrated that Mohammad bin Sa'ad had related to us on the authority of Idris bin Qadim, who said that Omar bin Abd Al-Aziz had said to Maymoun bin Muhran: "'How could I have some aides and associates whom I could trust and feel safe about to help me in the affairs of the nation?' Then I said to him, 'Ye Emir of the Faithful, do not trouble your mind and heart about that, for you are just like a market. Thus, the matter which is brought to every market will be spent there in it. And if people knew that the "right" is the thing which is spent in your market, then the people will only bring you "the right".

It was also narrated that Abdullah bin Yunus had related to us on the authority of Sayyar bin Abi Al-Hakam, who said that Omar bin Abd Al-Aziz used to say: "Ye people, go to your countries and lands for I will remember you there, and I will forget you here unless there is some wrong-doing committed against anyone of you by the governor himself. Otherwise, no one is permitted to come to complain to me about your own affairs.

It was also narrated that Abd Al-Aziz had related to us on the authority of Obeidallah bin Omar bin Abd Al-Melek bin Obeidallah bin A'asem, who was the uncle (from the mother's side) of Omar bin Abd Al-Aziz, who had said: "When Omar bin Abd Al-Aziz became Caliph we came to visit him and we found that he had so many people with him, who came to visit him from all parts of the land. Then Omar sat on the mimbar and thanked Allah the Exalted and gave the following speech:

> And so ... ye people, go to your countries and lands for I will remember you there, and I will forget you here unless there is some wrong-doing committed against anyone of you by the governor himself. Indeed, I have appointed on you some good governors, of whom I cannot say that they are the best amongst you. Therefore, if any one of you feels that he is badly treated by his governor because of some error he had committed, or feels that there is some injustice inflicted upon him by his own making, he has no right to ask me to do him justice. In the same manner, anyone who had not done so I shall show him what he deserves. By Allah the Exalted if I have refused to give this money to myself and to my own family and refused to give it to you in the same way, then I am a miser of a man. And by Allah if I did not revive and preserve a certain Sunnah and worked rightly, then I would not have wanted to be a leader and to lead a life of awareness and consciousness.

What he had Written about Prisoners

It was narrated that Mohammad bin Sa'ad had related to us on the authority of Abdullah bin Abi Hilal, who said that Omar bin Abd Al-Aziz had written the following about prisoners: "No one should be tied down or handcuffed in a way which would stop him from completing his prayers."

It was also narrated that Al-Oza'i had related to us the following story, where he said: "A man engraved some letters on the ring of Omar bin Abd Al-Aziz, an action which made Omar imprison him fifteen nights. Then Omar released the man and gave him his freedom."

His Letters to the People of Al-Mawsim

It was narrated that Amr bin Othman had related to us on the authority of Khalid bin Zeid, and on the authority of Ja'ounah, who said that Omar bin Abd Al-Aziz had written the following letter to the people of Al-Mawsim:

> And so ... I invoke Allah's testimony and I implore Him to exhibit my innocence in the Prohibited Month and in the Prohibited City and on the Day of the Great Pilgrimage. I am completely innocent from the injustice or error committed against you by any unjust man and from any harm inflicted upon you by any attacker. I am completely innocent from having ordered such harm or injustice against you, or even accepted that such harm be inflicted upon you. I have never intended to cause any harm on anyone of you, unless such harm or injustice had happened behind my back and when my attention is averted, the thing which made it occur against my wishes. I hope that such unintended harm will not be counted against me, and therefore I should be forgiven for it, especially when you know that I have tried hard to stop such harm on you.
>
> Indeed, I am the helper of all those who feel that they have been maltreated and they can come to me to complain any time. I will help all those who feel that injustice had been inflicted upon them by their unjust governors. If any governor of my governors had practised injustice and went beyond the good, and if he did not apply the rules of the Book and the Sunnah, then he had no right over you to obey him. In fact, in such cases I will leave it for you to decide his position until he changes his mind and goes back to his senses to apply what is right while he is blamed

or reprehensible.

Moreover, there is no state which prospers on subjects who dutifully obey their rich and disobeying or neglecting their poor without giving them any of your supplies and goods. Anyone of you who receives some good man who comes to do good in the Path of Allah, whether in general or in particular, then he would be rewarded with the prize of two hundred or three hundred Dinars. Indeed, the prize is sized in accordance with the amount of work done and efforts spent in the way of such good man. May Allah bless a man who worked hard and did not feel hesitant to do such good and who travelled in the Path of Allah to earn some right and some justice among people.

Indeed, had it not been for the fear that you would be distracted from your religious duties, I would have drawn to you a lot of plans concerning what is right and what is good and which are all preserved and revived by Allah the Exalted. In the same way, I would have warned you against a lot of things related to error and sin, from which I hope that Allah the Exalted would protect you. Therefore, you should never thank anyone but Him. If indeed He appointed me to be in charge of my own actions then I would be like anybody else, and may peace be upon you."

It was also narrated that Abdullah Al-Riqashi had related to us on the authority of Ja'afar bin Suleiman, and on the authority of Asma-' bin Obeid, who said that Omar bin Abd Al-Aziz had written the following letter to the ruler of Al-Hijaz: "If your story-teller passed by you ask him to come to me once in every three days in order to tell me some stories."

It was also narrated that Obeidallah bin Omar had related to us on the authority of Nafi', and on the authority of Ibin Omar, who said: "The Messenger of Allah (may the peace and blessings of Allah be upon him) met me during the battle of the Day of Uhud. I was then only fourteen years old and he did not give me my share from the booty. But when he met me on the Battle of Al-Khandaq and I was fifteen years of age, he gave me my share from the booty." Nafi' continued to say: "I came to Omar bin Abd Al-Aziz when he became Caliph and I told him this story. Indeed, this Hadith marked the line between being young and being old enough to take responsibility in things. After he heard this Hadith, Omar wrote to his governors to apply the same rule: to give the boy of fifteen his share from the booty, and whoever below that age should be grouped with the young.

His Justice among the Enemies

It was narrated that Al-Hakam bin Omar Al-Ra'eeni had related to us the following story: "I saw how Moslimah bin Abd Al-Melek had antagonized the people of Dayr Is-haq for the sake of a water-wheel during the reign of Omar bin Abd Al-Aziz. When Omar heard of that he said to Moslimah: 'do not sit on my pillows and carpets while your own adversaries are here in between my hands. But I ask you to appoint anyone on your behalf to judge this matter of antagonism, otherwise all the people will come into here in front of me to judge the case between you and them.' Then, Moslimah appointed one of his servants to act on his behalf, and the case was judged in his favour where he won the water-wheel.

It was also narrated that Malik bin Omar had related to us that when Omar bin Abd Al-Aziz became Caliph the people came to him. But when they saw that he did not give them anything more than what he gave to the general public, they departed away from him. Only those learned men are the ones who came closer to him and willingly accepted him and he accepted them.

It was also narrated that Malik bin Omar had related to us that when Omar bin Abd Al-Aziz became Caliph the people came to him. When he looked at them he took near him only one old man from them, an old man of good who looked very pious. This old man then spoke of an old friend of his to which Omar replied: "We left him away long time ago as we left silk and all embroidered and coloured fabrics."

It was also narrated that Mousa bin Al-Mogheirah had related to us the following story. He said that I heard Riyyah bin Obeidah Al-Bahili saying: "I was with Omar bin Abd Al-Aziz when an Arab Bedouin came to him and said: 'ye Emir of the Faithful, I came to you because I am greatly in need, and I have no supplies or anything to support my family. I think Allah will ask you about me on the Day of Judgement.' Then Omar answered him: 'Woe unto you, repeat what you have just said!' The man then repeated his request, and Omar bowed down his head and began weeping until the ground was wet with his tears. Then he raised his head and looked into the man and said: 'how many people do you have in your family?' The man said: 'we are nine, eight girls and myself.' Omar then ordered that he be given three hundred dirhams for himself and one hundred for each girl. On top of that he gave him another one hundred of which he said to him, this is from my own money, not from the treasury of the Moslems. Now go and spend it until the money of the Moslems be given to you like anybody else in the nation.

How he Sent the Advisers to Teach the People in the Desert

It was narrated that Na'eem bin Hammad had related to us on the authority of Damrah bin Rabeeyah, and on the authority of Abd Al-Hakeem bin Suleiman and on the authority of Ibin Abi Gheelan, who said: "Omar bin Abd Al-Aziz sent both Yazeed bin Abi Malik Al-Demashqii and Al-Harith bin Yamjad Al-Ash'ari in order to teach the people of the desert all about Islam. In fact, Omar assigned for them some prize money, which Yazeed accepted but Al-Harith did not accept. As a result, Al-Harith sent Omar bin Abd Al-Aziz a letter to tell him about his decision, and Omar answered him in this manner: 'We do not know what objectionable thing that Yazeed had committed, and may Allah increase among us the number of people like Al-Harith bin Yamjad.'"

It was also narrated that Suleiman had related to us that Omar bin Abd Al-Aziz used to repeat this saying so often: "Whatever occurs to myself is like from another self which I would like to kill. For if I had two selves I would have killed one and kept the other."

Going Back to the "Truth" is Better than Going too far in the "Falsehood"

It was narrated that Moslem bin Ziyad had related to us that Fatimah bint Abd Al-Melek had asked Omar bin Abd Al-Aziz to assign to her that some money be given to her on a regular basis. But Omar said to her: "You do not have the right over my money." She replied to him: "But how can you say that when you used to take from them?" He answered: "The reward was for me and the blame was on them as well as the obedience. But when I became the Caliph I could no longer do that for the blame will be on me."

It was also narrated that Fayyad bin Mohammad Al-Riqii had related to us on the authority of Obeidah bin Hassan Al-Sinjari, who said that a man from the people of Azerbaijan had come to Omar bin Abd Al-Aziz and stood in between his hands and said to him: "Ye Emir of the Faithful, you should mention in this position of mine and remember me here in front you so that you will not be preoccupied with the amount of discord and disagreements among the people. If you forget my case now you will meet your Lord with

no confidence in what you have done for me and with no innocence from guilt." Indeed, it was said that when Omar heard this he cried so much and then looked at the man and said: "Woe unto you, repeat what you have said!" The man repeated his words to Omar while the latter continued to cry and to shed his tears on the ground. Omar then asked him: "what do you want?" The man then answered: "your governor in Azerbaijan had been harsh on me when he took from me twelve thousand dirhams and he put the money in the treasury house of the Moslems." Then Omar said to his men: "Write to him in this very hour, to the governor of Azerbaijan, and tell him to immediately return the man's money.

It was also narrated that Riyyah bin Hayyan, who was the governor of Al-Madinah during the Caliphate of Omar bin Abd Al-Aziz, had related to us the following: "Whenever we received mail from Omar bin Abd Al-Aziz in Damascus, it was always about the revival of some Sunnah or the division of some money or indeed about an order to do some good."

It was also narrated that Malik had related to us on the authority of Yahyah bin Sa'eed, and on the authority of Rabee'ah bin Abi Abd Al-Rahman who said that Omar bin Abd Al-Aziz used to say the following: "There is no easier thing for me to crumble than clay, and there is no easier book for me to answer than a book I have already read and covered. Then I have realized that the Truth lies in something else and therefore I crumbled it all."

It was also narrated that Ya'acoub had related to us on the authority of his father, who said: "Omar bin Abd Al-Aziz had given permission to Ziyad bin Abi Ziyad to enter to his presence, when so many from the people of Bani Ommayyah were refused entry to his company. When that happened, Hisham said with wonder: "Isn't it enough for Omar bin Abd Al-Aziz to do what he has been doing against us until he allowed Abd bin Abbas to seize our neck and decide our actions?" Indeed, the poet Al-Farazdaq had said in this matter:

Oh reader, you have satisfied yourself with what you needed,
For this is your time while my time has long gone.

It was also narrated that Ya'acoub had related to us on the authority of his father, who said that a revered old man from the people of Damascus was allowed into the company of Omar bin Abd Al-Aziz and he said to him: "Ye Emir of the Faithful, I have been with Marwan when he conquered Egypt, and I have participated in the raid of Dayr Al-Jamajim, and in the expedition of so and so, and in many other expeditions. Therefore, aren't you going to order that I be given something?" When Omar heard that he said to the old man: "O old man, sit down!" On that moment one man from the Ansar was so angry about what he had heard and he said: "Ye Emir of the Faithful, I am the son of so and so; my father had participated in the battle of Al-Aqabah, and he participated in the Battle of Badr and the Battle of Uhud (until he mentioned many other expeditions)." Then Omar said: "where is that old man who mentioned what he had mentioned?" It was said that the old man came to

Omar and sat or knelt down in front of him and said to Omar: "this is me ye Emir of the Faithful." Omar answered him: "Ye old man, from today onwards virtues are not just what you have counted."

These virtues are not made from yogurt mixed with water,
For both now are not pure elements but only mixtures.

After he finished saying this line of poetry to the old man, Omar looked at the young man and said to his men: "give the young man what he needs!"

The Hungry Bodies are more Entitled to Charity than the Sacred House

It was narrated that Moyyasar bin Abi Al-Furat had related to us that the servants of the Sacred House (Al-Ka'abah) had written to Omar bin Abd Al-Aziz asking him to send them some money to buy cloth to cover the House as it has been the habit and as what the other Caliphs have done before him. Then Omar wrote to them the following: "I believe that putting that money for benefit of those hungry bodies in the nation is by far worthier than putting it in the cloth-cover of the House.

It was also narrated that Al-Layth bin Yahyah bin Sa'ad had related to us on the authority of many others before him that when Omar bin Abd Al-Aziz became Caliph, many people from Al-Madinah came to visit him. During those visits Omar used to ask them about the people of Al-Madinah by saying: "What happened to those poor men who used to sit in such and such a place, and what are they doing now?" The men replied to him: "Ye Emir of the Faithful, they have left their old places and now Allah gave them a lot of wealth." Indeed, some of those poor men used to sell wood to the travellers, and I would like you to find out for me what they are doing now. The men answered: "We no longer sell it for Allah has enriched us a lot through what Omar has been giving to us."

It was also narrated that Ibin Zeid had related to us on the authority of Omar bin Oseid bin Abd Al-Rahman bin Zeid bin Al-Khattab, who said: "Omar bin Abd Al-Aziz had been a Caliph for two years and a half - thirty months. By Allah Omar bin Abd Al-Aziz did not die until he made every one of us a rich man through the money he used to give to us. Indeed, he used to say, for example, 'give this amount of money to whoever you think is poor." But the man who goes out to do that would come back with the same money not spent. It was said that this is because Omar bin Abd Al-Aziz had actually enriched the people.

Since When have you Cursed Pharaoh?

It was narrated that Ibrahim bin Hisham bin Yahyah Al-Ghassani had related to us on the authority of his father and his grandfather, who said: "I have learnt that there were some people from Al-Harouriyyah who gathered in some place near Al-Mousel. Then I wrote to Omar bin Abd Al-Aziz to inform him about them. When he got my letter he wrote back to me ordering me to send to him those learned or argumentative men of them. He said that I should give them some pawn money, and similarly to take from them some pawn money, and then to send them to him with the mail wagons. I did what he asked me to do.

When these men arrived to Omar bin Abd Al-Aziz he started to argue with them, and whenever they presented an argument he refuted it. As a result they said to Omar: "we shall not answer you until you denounce your own people as unbelievers and to curse them and to declare that you have nothing to do with them and that you are innocent from their deeds."

Omar bin Abd Al-Aziz replied to such a request: "Allah never made me a man who curses others. But if Allah gave and you enough life then you shall see how both you and them will be carried to the test, to the Final White Judgement."

These men rejected such an answer from Omar, and therefore he said to them: "Nothing will help you in your own religion except your honesty and truthfulness. And I would like to know from you one thing: since when did you give Allah such a pledge?"

They answered: "since such and such a year."

Omar then asked: "Did you curse Pharaoh and declared yourselves innocent from him?"

They replied: "no."

Omar then asked: "And then how were you able to leave him? I ask this because I could leave my own people and those in my own household when I know that they have among them those who are good and those who are bad, and also those who are right and those who are wrong."

They replied to Omar: "things have become with us really bad, and we have heard what is happening here."

Omar then wrote to me and said: "take back from their hands the pawn money you gave to them." This really means that I should keep the pawn money I took from them. Omar actually believed that I should leave these people alone to go around in the land without any restrictions on the condition that they would not commit any error, to be treated in the land in the same way the Christians treated. Also, they should not cause any harm to anyone, and to go wherever they like. Finally, Omar warned me that "if they harmed

anybody from the Moslems or even from the Christians, then you should put them to trial in accordance with the rules of Allah."

Omar's Letter to Al-Harouriyah

Omar bin Abd Al-Aziz wrote to Al-Harouriyah the following letter:

{In the Name of Allah, Most Gracious, Most Merciful}

From the servant of Allah, Omar bin Abd Al-Aziz, the Emir of the Faithful, to the gang who departed away from Islam as apostates.

And so, I thank Allah for you, or on your behalf, Allah Who is Alone, there is no god but He.

And so, Allah says: "Invite all to the Way of thy Lord with Wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance."(1)

Also, I would like to remind you that you should always remember Allah, and to do as your elders have done before you. Allah the Exalted and the Elevated says: "And be not like those who started from their homes insolently and to be seen of men, and to hinder men from the path of Allah : for Allah compasseth round about all that they do." * "Remember Satan made their sinful acts seem alluring to them, and said: 'No one among men can overcome you this day, while I am near to you': But when the two forces came in sight of each other, he turned on his heels, and said: 'Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah; for Allah is strict in punishment."(2)

Thus, is it through my own sins and errors you are abandoning your own religion, and unlawfully killing people and doing the prohibited things? If the sins of Abi Bakr and Omar were reasons enough to make their people abandon their religion, then they have had sins. In fact, your fathers were from their followers, and yet they did not abandon their religion as you are doing now and declaring yourselves as apostates against the Moslems when you are only about forty men. Lo and behold! I swear to you by Allah, if you were the elder children of my own child, and you have abandoned what I have been inviting you to go in the Path of thy Lord, the Path of Truth, I would have crushed your own blood so

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(1) *Al-Nahl, or The Bee Sora*, verse, 125.

(2) *Al-Anfal, or the Spoils of War*, verses, 47-48.

easily, and this would be for the sake of Allah and a way of seeking His Countenance and the Last Home. Thus, this is my advice to you all. But if you want to cheat me and do against my advice, then you could, for it has always been the case when sincere advisers were cheated."

Omar's Letter to Yahyah bin Yahyah

It was related to us that these apostates refused to accept any advice or any argument from the Caliph Omar bin Abd Al-Aziz but to fight the Moslems. Then they got themselves prepared and shaved their heads and went to Yahyah bin Yahyah, who was planning and arranging for them their positions for fighting. While they were in that warlike situation the letter of the Omar bin Abd Al-Aziz reached them. Omar wrote in it:

> From the servant of Allah, Omar bin Abd Al-Aziz, the Emir of the Faithful, to Yahyah bin Yahyah. And so, I have remembered one verse from the Holy Book of Allah: "Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors."(1)
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> Indeed, transgression includes killing women and young boys; and that is why you should not kill any woman or any young boy. Also, do not kill captives, nor run after those who escape, and neither kill any wounded ones, if Allah Wills."

It was also narrated that Mohammad bin Al-Hussein and Obeidallah bin Abi Sulmah had related to us the following story:

> "One night Omar bin Abd Al-Aziz was praying, and after he finished and while he was leaving into his place, the voice of a caller called him: 'ye Emir of the Faithful!' Omar then replied to this caller - and I believe he looked at him as being frightened - and said: 'Woe unto you man! what is wrong with you and what do you want? Have you betrayed my own servants and dashed into my place like that? And so what do you want?'
>
> The man then said: "no, ye Emir of the Faithful! I came only this very hour and I came with an initiative."
>
> Omar asked him: "what initiative are you talking about?"
>
> The man replied: "to preside yourself and come ahead of me."
>
> Omar asked: "and why is that?"
>
> The man then said: "because I have seen that Paradise is so quickly

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(1) *Al-Baqara, or the Heifer Sora, verse*, 190.

going."

When Omar heard this, he sat down and asked the man: "what do you want?"

It was said that the man had answered: "Ye Emir of the Faithful, you should mention in this position of mine and remember me here in front you so that you will not be preoccupied with the amount of disagreement and discord among the people. If you forget my case now you will meet your Lord on the Day of Judgment with no confidence in what you have done for me and with no innocence from guilt."

When Omar heard this he cried so much and then looked at the man and said: "Woe unto you, repeat what you have said!"

The man repeated his words to Omar while the latter continued to cry and to shed his tears on the ground. Omar then asked him: "what do you want?" The man then told Omar about his needs.

It was narrated that Sa'eed bin A'mer had related to us on the authority of Gheelan bin Maysarah, who said that a man came to Omar bin Abd Al-Aziz and said to him: "I have planted a green crop, and some army from the people of Syria came through it and totally destroyed it." Consequently, Omar gave the man in compensation money the amount of ten thousand Dirhams.

It was also narrated that Ziyad bin An'am Al-Alhani had related to us on the authority of Omar bin Abd Al-Aziz himself, who said that once his men caught one thief and brought him to Omar. Then the thief complained to Omar that he was such a needy man. Consequently, Omar excused him and ordered that he be given around ten thousand Dirhams.

Omar's Kind Treatment of Animals

It was narrated that Yahyah bin Abd Al-Melek bin Abi Ghunayyah had related to us on the authority of Abi Othman Al-Thaqafi, who said: "Omar bin Abd Al-Aziz used to have a servant who has a mule. This servant used to go and work on this mule, which earned him one Dirham every day. But one day, this servant came to Omar with one and a half Dirhams. Then Omar asked him: 'what happened with you?' The man said: 'the market is used up." Omar replied: "no, you have only tired the mule. Now you should give it a rest of three days."

It was also narrated that Ziyad bin Mikhraq had related to us that he had heard Omar bin Abd Al-Aziz giving a speech to the people in which he said: "By Allah if I did not revive and preserve a certain Sunnah and worked rightly, and if I did not terminate an innovated heresy, then I would not have wanted to be a leader and to lead a life of awareness and consciousness."

It was also narrated that Al-Hasan bin Ahmad bin Abi Shua'eb Al-Harrani had related to us on the authority of his grandfather Aba Shua'eb Abdullah bin Moslem, who himself had heard from his father as saying: "I came once to Omar bin Abd Al-Aziz and he had somebody with him who was writing something for him. It was said that they had a candle to give them light. This was the case when he wanted to study the affairs of the Moslems. It was said that the man went out to bring Omar a lamp instead of the candle. Then I went near Omar and I saw that he was wearing a shirt, which was patched with a patch big enough to cover all his shoulders. Indeed, Omar met me and he considered my case.

It was also narrated that Amr bin Muhajer had related to us that Omar bin Abd Al-Aziz used to have a candle to give him light while studying the affairs of the Moslems. But whenever he finished with the affairs of the Moslems he used to put the candle off and then would bring a lamp instead of the candle.

It was also narrated that Abdul Hameed bin Sheibah had related to us that Omar bin Abd Al-Aziz had one man brought to him and then he said to the man: "what a homosexual you are!" Then he hit him nineteen times. But on the next day, Omar asked about such a case and then he hit the man eighty times, including the previous nineteen.

It was also narrated that Hussein bin Wirdan had related to us the following: "Omar bin Abd Al-Aziz passed once by a public bath, where he saw some picture on its wall. Then he ordered his men to take the picture off the walls. Then he said: 'If I knew who did that I would really give him a hurting strike.'"

What was Written on the Money

Issued by Omar bin Abd Al-Aziz

It was narrated that Jareer had related to us on the authority of Al-Mukhtar bin Fuful, who said that when Omar bin Abd Al-Aziz ordered the casting of money, they wrote on it: "Omar ordered faithfulness." Then when Omar saw that he said: "break this money and cast new one on which you should write: "Allah ordered faithfulness and justice."

It was also narrated that Ismael bin Ayyash had related to us on the authority of Amr bin Muhajir Al-Ansari, who said: "When Omar bin Abd Al-Aziz became Caliph, some people brought him a big ambergris container and they put it in his hands. Suddenly, a man jumped up and shouted twice in a loud voice, 'ye Emir of the Faithful, I trust Allah and you.'

Omar then said: "bring that man to me." When the man was brought to Omar, the latter asked him: "what is the matter with you man?"

The man then said: "my ambergris container, ye Emir of the Faithful."

Omar then asked: "what is the matter with your container?"

The man then said: "I sold it to Suleiman bin Abd Al-Melek for the amount of seven thousand Dirhams, and I know that its value is certainly more than eighteen thousand Dirhams."

Omar replied to him: "Woe unto you, did they frighten you to sell it?"

The man said: "no."

Omar asked him: "did they compel you?"

The man said: "no."

Omar asked him: "did they force you?"

The man said: "no."

Omar asked: "what is it then?"

The man said: "my ambergris container, ye Emir of the Faithful!"

Omar then replied to the man: "You are too late, and you have no right at all with me here. I will tell you one thing: I would never sell anything or even buy anything from anybody until I throw its owner to the ground and get my way; that is to get it cheaper."

Chapter Eighteen

Omar's Warnings to his Governors and how he Urges them to do Justice

It was narrated that Abd Al-Rahman bin Zeid has related to us that whenever Omar bin Abd Al-Aziz had written a letter to his governors it always contained three main important things: "the revival of a Sunnah, the termination of a heresy, and the just division of a legacy among the Moslems."

It was also narrated that Amr bin Maymoun has related to us on the authority of his father as saying: "Omar bin Abd Al-Aziz had written letters to his governors and asked them never to write on large papers in a sacred pen and neither to over-use ink."

How he Answered the Letter of Amr bin Hazm

It was narrated that Mohammad bin Hamzah has related to us on the authority of Ath-Thiqah that Omar bin Abd Al-Aziz had written a letter to Abi Bakr bin Mohammad bin Amr bin Hazm and said:

> And so, I believe you have written letters to Suleiman bin Abd Al-Melek, letters to which you have never had an answer until he died, may Allah bless his soul. But now I have undertaken the responsibility of answering you, and therefore listen to me carefully: you have written to Suleiman bin Abd Al-Melek letters in which you mentioned that he was giving his men and governors some money from the Moslems' treasury for the value of candles they have been using when going out to night prayers and dawn prayers. You mentioned also that what they were using as a source of light had run out, and now you want for yourself the same amount of money for such a purpose as the governors used to take themselves. But I have always known you to go out from your house in the darkest, rainiest and muddiest of nights without any lamp. And upon my life, you were

then much better and worthier than what you are now! And that is all.

It was also narrated that Hafs bin Omar has related to us that Omar bin Abd Al-Aziz had written a letter to Abi Bakr bin Amr bin Hazm and said:

> And so, I have read your letters which you had written to Suleiman bin Abd Al-Melek, letters to which you have never had an answer until he died. But now I have undertaken the responsibility of answering you. I know that you have written to him in order to assign for you some money from the Moslems' treasury to buy candles, in the same way like those before you who used to take similar money for the value of candles they have been using when going out to night prayers and dawn prayers. You mentioned also that the candles they were using as a source of light had actually run out. But upon my life I have always known you to go out from your house to the Mosque of the Messenger of Allah (may peace and blessings of Allah be upon him) in the darkest, rainiest and muddiest of nights without any lamp. And upon my life, you were then much better and worthier than what you are now! And may peace be upon you. Also, I know that you have written to him in order to assign for you some money from the Moslems' treasury to buy stationary, in the same way like those before you who used to take similar money for the same purpose. That is why I ask to tap your pen and to narrow down the gaps between your lines, and try to abridge your needs. I say so because I hate to spend the Moslems' money without benefiting from it. And that is all.

The Letter of Abi Bakr bin Hazm to Omar and the Latter's Reply to the Former

It was narrated that Juweiriyah bin Asma' has related to us that Abou Bakr bin Mohammad bin Amr bin Hazm had written a letter to Omar bin Abd Al-Aziz. Indeed, Abou Bakr bin Hazm was Omar's governor of Al-Madinah. He wrote the following:

> "Peace be upon thee! And so, some of our old men from the Ansar have become really old and yet they have not been honoured by your grants and gifts. Therefore, if the Emir of the Faithful thought that they should be honoured through gifts and grants, then he should do so."

Abou Bakr bin Hazm also wrote to Omar the following in another letter:

> "Peace be upon thee! And so, the governor-emirs who were before me here in Al-Madinah had run a habit among the people through giving some

money as value for candles. Therefore, if the Emir of the Faithful thought that he should order to me some money to be given to the people for the value of candles, then he should do so."

Abou Bakr bin Hazm also wrote to Omar the following in another letter:

"Peace be upon thee! And so, the people of Bani Adi bin An-Najjar, the uncles of the Messenger of Allah (may peace and blessings of Allah be upon him) confirm that their mosque had collapsed. Therefore, if the Emir of the Faithful thought that he should order that their mosque be rebuilt, then he should do so."

It was narrated that Omar bin Abd Al-Aziz wrote back in one letter to those three letters by Abou Bakr bin Hazm, in which he said:

"Peace be upon thee! And so, I have received your letter in which you have mentioned that there are some old men from the Ansar who have become really old and yet they have not been honoured by my grants and gifts. Therefore, I tell you that honour is the honour of the Hereafter, and I have no idea about what you have written to me in this connection.

I have also received your other letter in which you have mentioned that the emirs who were before you in Al-Madinah had run a habit among the people through giving some money as value for candles. And upon my life, ye Ibin Hazm, as long as you have walked to the Mosque of the Messenger of Allah (may peace and blessings of Allah be upon him) in the dark, so now you would never get any money from me to buy candles for that purpose. And I am sure the children of the Ansar and the Emigrants would not be trembling walking after you in the dark. Therefore, I ask you to accept for yourself today what you have always accepted in the days before.

I have also received your other letter in which you have mentioned that the mosque of the people of Bani Adi bin An-Najjar, the uncles of the Messenger of Allah (may peace and blessings of Allah be upon him), had collapsed. In fact, I have always wanted to leave this world without putting one stone on the other and neither a brick on the other. However, when you receive this letter of mine, I want you to build for them a new mosque, and to build it with bricks and with wider walls. And peace be upon thee!"

It was also reported that Mohammad bin Sa'ad has related to us on the authority of Ibrahim bin Ja'afar and on the authority of his own father, who said: "I have seen Abou Bakr bin Amr bin Hazm working at nights and as hard as his work during the days in order to finish the mosque for Bani An-Najjar, and all due to being urged to do so by Omar bin Abd Al-Aziz.

Omar's Preponderance to Just Investigation over the Severe One

It was narrated that Ath-Thiqah has related to us that Odayy bin Arta'at had written a letter to Omar bin Abd Al-Aziz in which he said:

> This is from Odayy bin Arta'at. And so, may Allah bless the Emir of the Faithful and make him more pious! I want to inform you that there were before me in this place some governors who had taken large amounts of money from the money of Allah the Exalted and the Elevated. I would like to inform you that I do not want to take the money back from them, for if I do so I will then cause them some harm and torture. Therefore, if the Emir of the Faithful, may Allah bless him and make him more pious, thought that he should give me permission to do that, then I would do it.

It was narrated that Omar bin Abd Al-Aziz had written back to Odayy bin Arta'at in the following manner:

> And so, I am greatly surprised from your request and how you want to take permission from me concerning the torture of people as if I am able to avoid them that torture and to save them from the torture of Allah. I also do not know how you think that if I am pleased with your actions then you would be saved from the Wrath of Allah the Exalted and the Elevated. Therefore, I tell you to study carefully each case on its own. If you find a just and clear proof against anyone, then you should treat him according to that indisputable proof. If, too, a man confessed the truth to you and told you that he had taken something, then you should deal with him in accordance with what he had confessed. However, if a man denied taking anything, then you should make him swear by Allah the Great and then you should release him free. And by Allah, I would much better prefer that they face Allah the Exalted and the Elevated with their treacheries rather than my meeting Allah with their blood. And that is all.

It was also narrated that Al-Akli had related to us on the authority of Abdullah bin Abi Khalid and on the authority of Al-Haytham bin Odayy, who said that Odayy bin Arta'at had written a letter to Omar bin Abd Al-Aziz where he said:

> And so, I want to inform you that there were before me in this place some governors who had taken large amounts of money from the money of Allah. I feel that I do not want to take the money back from their hands, for if I do so I will then cause them harm and torture. Therefore, if the

Emir of the Faithful thought that he should give me permission to do that, then I would do it.

It was also narrated that Omar bin Abd Al-Aziz had written back to Odayy bin Arta'at in the following manner:

And so, I am greatly surprised from your request and how you want to take permission from me concerning the torture of people as if I am able to avoid them that torture and to save them from the torture of Allah. I also do not know how you think that if I am pleased with your actions then you would be saved from the Wrath of Allah. Therefore, I tell you to study carefully each case on its own. If you find a just and clear proof against anyone, then you should treat him according to that indisputable proof. If, too, a man confessed the truth to you and told you that he had taken something, then you should deal with him in accordance with what he had confessed. However, if a man denied taking anything, then you should make him swear by Allah and then you should release him free. For by Allah, I would much better prefer that they face Allah with their treacheries rather than my meeting Allah with their blood.

It was also narrated that Yazeed bin Mazyad had related to us that Omar bin Abd Al-Aziz had written a letter to Abd Al-Hameed in which he said:

I have received your letter in which you have mentioned that some of the governors who were before you had taken away large amounts of money from the money of Allah, and you say that they still have that money. I do not know how you are writing to me to take my permission to allow that and forgive them. I am really very surprised from your request and how you want to take permission from me concerning the torture of people as if I am able to avoid them that torture and to save them from the torture of Allah. I also do not know how you think that if I am pleased with your actions then you would be saved from the Wrath of Allah. Therefore, when you receive this letter of mine I want you to study the case carefully and do the following. If you find that anyone of them confessed the truth and told you that he had taken something, then you should deal with him in accordance with what he had confessed upon himself. However, if a man denied taking anything, then you should make him swear by Allah and then you should release him free. For by Allah, I would much better prefer that they face Allah with their treacheries rather than my meeting Allah with their blood. And that is all.

It was also narrated that Ismael bin Ayyash had related to us that one of Omar bin Abd Al-Aziz's governors had written to him in which he said the following: "You have actually harmed the treasury ... or something similar to that." It was said that when Omar received such a letter he wrote back to that governor: "Give all what you have in that house. And when nothing remains in it, go and fill it with dung!"

It was also narrated that Juweiriyyah bin Asma' had related to us that Omar bin Abd Al-Aziz had said: "The most pleasant thing for kings is to see peace and security prevalent in their nations, and to feel the true loyalty of the people for them, and also to see the best ways in which they reward them."

I am the Moslems' Record and the Guardian of their Money

It was narrated that Yahyah bin Hassan had related to us on the authority of Na'eem bin Maysarah Al-Nahawi, and on the authority of Anbasah bin Ghusn who said that Wahab bin Munnabeh was responsible for the Moslem treasury in Al-Yemen. It was said that this man wrote a letter to Omar bin Abd Al-Aziz (may Allah be pleased with him) in which he said: "I have lost one Dinar from the Moslem treasury."

It was reported that Omar wrote back to him and said: "I am not accusing your religion nor your honesty. But I am accusing your neglect and your excessiveness. Hence, I tell you that I am the Moslems' record and the guardian of their money. And I will diminish your position among them by making you swear by Allah. And that is all."

It was also narrated that Ash-hab had related to us on the authority of Malik, who said that when Omar bin Abd Al-Aziz became Caliph some of his governors wrote him saying: "When the people heard that you have become the Caliph of the Moslems, they quickly rushed to pay their *zakat*, especially the *zakat* of Ramadan or the fast-breaking *zakat*. As a result of that a large amount of money has been gathered, and I really do not want to do anything with it until you write to me and tell me your opinion."

Then Omar wrote back to him saying: "Upon my life, they have not found me and you as they have actually thought of us. But why have you kept it until today? I want you to spend it as soon as you receive this letter of mine."

I do not Need a Man whose Hands are Stained with the Moslems' Blood

It was narrated that Abd Al-Rahman bin Hasan Al-Zarqi had related to us on the authority of his father, who said that when Al-Jarrah bin Abdullah was Omar bin Abd Al-Aziz's governor in Khurasan he behaved there as being the supreme ruler of the state, especially concerning its wars, prayers, and treasury. It was reported that when Omar learnt of this he wrote to him the following letter:

> I have been informed that you have appointed to some office Abdullah bin Al-Ahtam. I tell you that Allah did not bless Abdullah bin Al-Ahtam in his work and new position. Therefore, you should depose him of his office, although you know in doing so he would be somehow connected or related to the Emir of the Faithful. I have also been informed that you have appointed to some office Amarah. I tell you that I do not need Amarah in anyway, and I do not need his kind at all. Neither do I need a man whose hands are stained with the Moslems' blood. Therefore, you should depose him of his office immediately.

It was also narrated that Ibrahim bin Zeid had related to us that Omar bin Abd Al-Aziz went out once to inspect a circle of his guards. Indeed, Omar had already warned these guards not to stand up for him when going out to them. Thus, when he arrived to them they spread themselves and gave him a place to sit. After he sat, he said to them:

"Which one of you knows the man we have sent to Egypt?"

They all replied: "we all know him."

Omar then said: "the youngest among you here then should go and tell him to come back to me."

It was said that indeed that day was a Friday. But the messenger man went in his mission as he was told by Omar. The messenger man also thought that Omar bin Abd Al-Aziz may have thought of him as being late. Therefore, the messenger man said to Omar: "do not rush me until I wear my clothes properly."

After he had done so he came to Omar and then Omar said to him: "Do not worry about that for today is a Friday. I tell you not to leave here until you pray the Friday prayers. It is true that we have sent you in a speedy mission and in an important Moslem matter, but do not think that our rushing you away in that quick mission means that you should be late for your prayers. Do not delay the prayers from its usual time, for you will be praying it anyway. You shall not escape from praying it because Allah the Exalted has said to some people who missed their prayers and followed

their whims and selfish desires instead that they shall have error and sin. Indeed, when these people lost their prayers they did not actually abandon it, but only lost the times of these prayers.

Dividing the Alms of the Rich over the Poor

It was narrated that Yahyah bin Hamzah had related to us on the authority of Zeid bin Wafid and on the authority of Ibin Jahzam, who said that Omar bin Abd Al-Aziz had sent him in a mission of gathering the alms of Bani Taghlib. Indeed, Omar had asked him to make sure to gather the alms from the people and then to distribute it on their poor. It was said that Ibin Jahzam had written the following about that mission:

> I used to come to a certain quarter of the town and then call its people to me and then ask them to give me their money alms. After gathering all the alms I would call again their poor people to come to me and divide what I have gathered on them. I used to do that until each poor one would get two or three portions or ordinances. Also I would not leave that quarter without making sure that no poor man left in it. And then I would go to another quarter of the town and I would do the same thing as I have done in the first one. Thus, when I come back to Omar bin Abd Al-Aziz I will not get him any a single Dirham in alms money.

It was also narrated that Mokhallad bin Al-Hussein had related to us on the authority of Al-Oza'i and on the authority of Suleiman bin Habeeb Al-Muharibi, who was then a judge appointed in some place by Omar bin Abd Al-Aziz. This judge had said: "Omar bin Abd Al-Aziz had written to me once saying that I should give captives whatever money they had earned and also whatever they had made in it. I should do so because that money belongs to the captive and he can do with it anything he likes."

It was also narrated that Hanbal had related to us on the authority of Al-Haytham bin Kharijah, and on the authority of Shihab bin Kharrash and the authority of Al-Fadl bin Suweid, who said that Omar bin Abd Al-Aziz had written to Odayy bin Arta'at and said:

> And so, I have been informed that there are some people who, when taking ablution, take their washing bowls away from their hands without being filled. They followed this practice after the manners of foreigners. Therefore, when you receive this letter of mine, you should make sure that no washing bowls is raised (taken away) until it is full of water or until the last man of the people taking ablution has finished washing.

It was also narrated that Damrah had related to us on the authority of Al-Waleed bin Rashid, who said: "Omar bin Abd Al-Aziz had increased for the people ten times what was given for them in the past. Indeed, he gave the same amount to both Arabs and servants alike."

It was also narrated that Al-Ghalabi had related to us on the authority of Ibin A'ishah, who said that Omar bin Abd Al-Aziz had written to one of his governors and said: "Be pious and fear Allah! Piety is the only accepted thing, and nothing accepted but piety. No man will be blessed except those pious ones, and no one will be rewarded except for being pious. Those who preach piety are plentiful but those who act it out are very few."

How he Warns his Governors never to Follow the Steps of Al-Hajjaj

It was narrated that Mohammad bin Hamzah had related to us on the authority of Ath-Thiqah, who said that Omar bin Abd Al-Aziz had written a letter to Odayy bin Arta'at in which he said:

> And so, I have written to you many letters through which I only wish you good from Allah the Exalted, and to always be rewarded good from He. I also meant in these letters to actually warn you against following the acts and the examples set by Al-Hajjaj bin Yusuf Al-Thaqafi. I would like you never to follow his line and never to take his actions as examples for you. I say so because Al-Hajjaj was really a sinful man and he was a real plight for his nation. Al-Hajjaj also went along with the sins of his nation and he encouraged their errors. Allah the Exalted and the Elevated knows very well such deeds by Al-Hajjaj and He did not like what he was doing. Also Allah the Exalted and the Elevated gave him enough chance even if it was for one day only, or for one week only. That was a gift from Allah the Exalted and the Elevated but he did not take it. Again, I warn you against what Al-Hajjaj was doing concerning prayers. He was constantly delaying it for times and times which he was not allowed to. I also warn you against what he was doing concerning *zakat*, which again he used to take illegally and how he used to abuse the ways it should be spent. Therefore, I ask you to avoid his examples and never to practise what he was practising. I say so because Allah the Exalted and the Elevated had given peace to people through the death of Al-Hajjaj, as much as He cleansed and purified the land from his sins and evil acts. And that is all.

It was also narrated that Amr bin Othman had related to us on the authority of his father and of his grandfather, who said that Omar bin Abd Al-Aziz had written a letter to Odayy bin Arta'at in which he said:

> I learnt that you are following the steps and rules laid down by Al-Hajjaj and that you are taking him as an example. I should tell you never to lay down rule and laws like his, because he used to pray at times different from the right times of the prayers. But when he wanted to change that he got lost.

It was also narrated that Mobashir bin Abi Al-Furat had related to us the following: "I was one of the governors of Omar bin Abd Al-Aziz, and I used to wind up on the threshing floors of the Christians. Then the letter of Omar bin Abd Al-Aziz came to me ordering me to stop doing that: 'do not do that because such acts were parts of what Al-Hajjaj was doing, and I hate to imitate him and suffer because of it.'"

It was also narrated that Abou Is-haq Al-Fazari had related to us on the authority of Al-Oza'i, who said that when Aba Moslem went out to help the Moslems and to resurrect their power against their enemy, Omar bin Abd Al-Aziz turned him back from the area of Dabiq and said: "The Moslems do not need help from someone like him in order to fight their enemy." Indeed Abou Moslem had with him about two thousand men, and Omar made him go back with only thirty of them. Thus, he went back from Dabiq to Tripoli. Omar did that because Abou Moslem was a sword man and he served in Al-Hajjaj's army, in addition to being a Thaqafi.

It was also narrated that Khalid bin Yazeed had related to us on the authority of Ja'aounah, who said: "Omar bin Abd Al-Aziz appointed once a governor in some place. Then Omar had heard that this governor had once worked in some office for Al-Hajjaj. Consequently, Omar dismissed him from his position. After that the governor came to Omar and presented his apologies by saying that 'I did not work for him except for a little while.' Then Omar answered him: 'Be very careful from accompanying an evil man even for one day or for some days.'"

It was also narrated that Abdullah bin Raja-' had related to us on the authority of Hisham bin Hassan, who said that Omar bin Abd Al-Aziz had said: "If all nations competed in evil deeds on the Day of Judgement, and if each one presented its evil man and we have presented Al-Hajjaj as ours, then we would defeat them all."

What Omar Liked in Al-Hajjaj

It was narrated that Yazeed bin Abi Al-Furat had related to us on the authority of Ibrahim bin Hisham, and on the authority of his father and the authority of his grandfather (meaning Omar bin Abd Al-Aziz), who said: "I have never envied Al-Hajjaj - the enemy of Allah - on anything except for his love of the Holy Quran, the way he offered his own people, and what he said when he was dying: 'May Allah forgive me, for the people believe and claim that Ye shall not!'"

It was also narrated that Abd Al-Aziz had related to us on the authority of Mohammad bin Al-Munkadir, who said: "Omar bin Abd Al-Aziz used to hate Al-Hajjaj very much, but he admitted one thing in his favour when Al-Hajjaj had said something good when he was dying: 'May Allah forgive me, for the people believe and claim that Ye shall not!'"

It was also narrated that Abbad bin Is-haq had related to us on the authority of Al-Zuhri, who said that Omar bin Abd Al-Aziz had said: "If all nations competed in evil deeds and if each one presented its evil man and we have presented Al-Hajjaj as ours, then we think that we would defeat them all. But I think there is one word which would save him in my eyes, and that is what he had said when he was dying: 'May Allah forgive me, for the people believe and claim that Ye shall not!'"

Omar Forbids the Cursing of the Unjust Man

It was narrated that Riyyah bin Obeidah had related to us the following story. He said: "I was once sitting in the company of Omar bin Abd Al-Aziz and he then mentioned Al-Hajjaj. When he did that I began to curse Al-Hajjaj and said a lot of things against him. As a result, Omar bin Abd Al-Aziz said to me: 'Slowly, slowly, ye Riyyah, I have been told that the man was unjust and evil but that will not help. This is so because as long as the wronged curses and demeans the unjust until he gets his right, the unjust man then would be doing the wronged a favour.'"

It was also narrated that Ali bin Mas'adah had related to us the same story. He said: "I was once sitting in the company of Omar bin Abd Al-Aziz and he then mentioned Al-Hajjaj. When he did that I began to curse Al-Hajjaj and said a lot of things against him. As a result, Omar bin Abd Al-Aziz said to

me: 'Slowly, slowly, I have been told that the man was unjust and evil but that will not help. This is so because as long as the wronged curses and demeans the unjust until he gets his right, the unjust man then would be doing the wronged a favour.'"

It was also narrated that Damrah had related to us on the authority of Al-Rayyan bin Moslem, who said that Omar bin Abd Al-Aziz had sent the people of Abi Akeel, who were part of the household of Al-Hajjaj, to the governor of the Yemen and he wrote to him the following:

> "And so, I am sending to you the people of Abi Akeel, who are part of the household of Al-Hajjaj. They are the worst household people among all the Arabs, and therefore I ask you to divide among them and to disunite them as much as you can and as much as they do not obey Allah. And may peace be upon us and upon you."

Indeed, it was said that he banished them to exile.

Fortify your City in Justice

It was narrated that Mohammad bin Issa had related to us on the authority of Abd Al-Aziz, who said that one of the governors of Omar bin Abd Al-Aziz had written to him the following: "And so, we want to inform you that our city had been destroyed. Therefore, if the Emir of the Faithful sees that he should send us some money to do some repair and restoration in it, then he should so so."

When Omar bin Abd Al-Aziz received this letter he wrote back to his governor the following: "And so, I have received your letter and understood what you have mentioned that your city had been destroyed. If you read this letter carefully then you shall understand that your city can be protected and can be fortified against dangers through doing justice. Therefore, you should purify and cleanse your city from any unjust practices, for injustice is the only means of destruction. And that is all."

It was also narrated that Al-Oza'i had related to us that Omar bin Abd Al-Aziz had written a letter to the treasurer or the man in charge of the Moslem treasuries, and he said to him: "If a weak man came to you with a Dinar, then do not spend it for him; only exchange it for him from the Moslem Treasury."

It was also narrated that Obeidallah bin Yazeed bin Abi Moslem Al-Thaqafi had related to us that his father went out once in a summer raid with some of his men. Indeed this father said: "I went out with him, and when we arrived at a place called the meadow of Al-Laj, the letter of the Emir of the

Faithful Omar bin Abd Al-Aziz arrived and asked him to do the following: 'Wherever you receive this letter of the Emir of the Faithful, then you should leave the place immediately and go back to where you came from. You must do that because Allah will not give victory to an army which includes in its members someone like you.'"

The Fourth Section

It was narrated that Damrah had related to us on the authority of Ibin Shauzab who said that Salih bin Abd Al-Rahman and one of his companions, who both were appointed by Omar bin Abd Al-Aziz as governors in Iraq. Indeed both of them wrote to Omar explaining to him that the people of Iraq can only be tamed and corrected through the use of the sword. Then Omar wrote back to them: "This is the worst thing of the worse, and the foulest of the foul. How can you suggest to me that you should shed the blood of Moslems? Indeed, shedding your own blood is by far easier for me than shedding the blood of any Moslem from among the Moslems."

Omar's Letter to some of his Men

It was narrated that Ibrahim bin Ismael bin Abi Hubeibah Al-Ansari had related to us on that Omar bin Abd Al-Aziz had written a letter to some of his men, in which he said:

> And so, I am asking you to make absolutely sure to be pious and to be strict in obeying Him. You should strictly follow His orders and to swear your pledge of allegiance to what He the Exalted and the Elevated has given you from His religion, and to what He made you memorize from His Holy Book. I say this to you because piety and the fear of Allah the Exalted and the Elevated is the means of salvation for the servants of Allah the Exalted and the Elevated from the Wrath of Allah. Therefore, through this piety people deserve to be appointed as leaders and governors, and also through it they have become companions to His Messengers. Also through piety their faces were revived and blessed, and through it they were able to look into their Creator.
>
> Piety is indeed the only way to avoid trouble and temptations in this life, and indeed it is the only way out of the miseries of the Judgment Day. Indeed, nothing will be accepted from what remains except what has been permitted from past deeds, and also what has become an exemplar

for those past things. The *Sunnah* of Allah the Exalted and the Elevated is one for them. Therefore, you should take the initiative yourself before it is too late and before you are taken in by your anger, and before anger itself controls you as it did those who were before you. You have seen how people died and how they are divided and separated. You have seen how death quickens the repentance for the repentant, quickens the people for the one who is waiting for his people, and how it also quickens power for the one who is interested in power.

Death is by far an effective lesson for man, and it is something that pre-occupies man from this world, and which also makes the Hereafter as attractive as it can be. Therefore, we invoke Allah's presence the Exalted and the Elevated to help us from the torture of death and what comes after death. We should also invoke Allah's help the Exalted and the Elevated to give us the good side of death.

Do not ever ask for anything in this wide world, either by speech or by deeds, if you fear that it is going to harm your Hereafter, or if it is going to harm your religion, and which may turn on the Wrath of your Lord against you. Please make sure to know that destiny will bring you your own abundant supplies, and it will give you your own food from this world without your ability to add anything on it through your power or various attempts, and without being reduced through your weakness. Similarly, if Allah made you poor then you should accept it with complete satisfaction. You should also learn lessons from what Allah the Exalted and the Elevated has granted you Islam as your religion. You must know that through Islam you have been granted in your life with a great deal of bounty and indeed nothing of His good was disallowed to you. Islam is much better than the whole world of silver and gold and from this dying world.

You should also know that poverty is never a stumbling block in the Path of Allah the Exalted and the Elevated, and nothing will prevent a man from advancing towards the Blessings of Allah the Exalted and the Elevated. Indeed, poverty and sickness in this world will not stop a man from proceeding towards Paradise. In the same token, abundance, luxury and richness in the present world will never help a man and save him from the Wrath of Allah the Exalted and the Elevated and from casting him into Hell. Indeed, the occupants of Paradise will never be affected by some harm inflicted upon them while they were in this World. In the same way, the occupants of Hell will never be benefited from the pleasures and luxuries they had enjoyed in their past life. This means that when you are in Hell or Paradise nothing from your past life will change your situation.

Thus, those of you who prefer to come to Paradise or who prefer to escape from Hell, this is the time for it in these passing empty days. Repentance is accepted and sin is forgiven now in this world, but not later when it is too late and when nothing can help. Indeed, Allah the Exalted

and the Elevated will not look at the overburdened with sins, for they are condemned through their bad deeds when neither ransom nor wily tricks can help and save them. At that time (meaning on the Judgment Day) the hidden things will appear and no intercession nor mediation will help in any way. All the people will reach that moment through their deeds, and then all of them will individually depart from it into their abodes. Thus, the congratulations and blessings of that day will be on him who had obeyed Allah the Exalted and the Elevated; whereas, woes unto them on that day who disobeyed Allah the Exalted and the Elevated.

Therefore, if Allah the Exalted and the Elevated had given you wealth and abundant supplies, then you should not waste such wealth. In fact, you should think of Allah the Exalted and the Elevated and you should fulfil your religious duties towards Allah pertaining to giving away from your wealth. You should say then as the good servant of Allah has said through the Words of Allah:

> Said one who had knowledge of the Book : "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the grace of my Lord! To test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!" *(Al-Naml, or the Ants Sora, verse no. 40)*

Then you should never show pride in your own height or even to be boastful in yourself. Do not ever think that when Allah the Exalted and the Elevated had offered you wealth, He granted it because of your higher status or may be because you have done some favour to Allah the Exalted and the Elevated. Then do not think that He granted this to you because you are better than the rest who were not granted such wealth. If you think so then you are mistaken and you have missed the way of thanking Allah the Exalted and the Elevated. Indeed, if you think so then you have gone down the way of the poor and you have become like those arrogant rich who enjoyed the pleasures of the world and forgot the Hereafter. Therefore, I am advising you in this matter and I spend a lot on myself and I am not holding myself tight in so many of my own things. If man then does not advise his own brother in this life until he holds himself well and until he behaves according to what is created for him in relation to worshipping his Lord the Exalted and the Elevated, then all the people will become dependant on grace, and the act of advocating good and forbidding evil would be abandoned. Again, if this had happened then the forbidden things would become unforbidden, and the advisers to do good deeds on earth and the seekers of good in the Path of Allah the Exalted and the Elevated would become very few in this world.

It was also narrated that Kudair bin Suleiman had related to us that Omar bin Abd Al-Aziz had written a letter to his governor in Palestine,

Abdullah bin A'wf, and said: "Go to the house which is called Al-Muks, then destroy it completely and carry it to the sea. Then throw it away there in the worst way possible.

How he Tests those he Appoints as Governors

It was reported that Ibin A'ishah had related to us on the authority of Juweiriyyah bin Asma-' who said that when Omar bin Abd Al-Aziz took over the Caliphate, Bilal bin Abi Burdah came to him to present his congratulations by saying: "Ye Emir of the Faithful, if any man is honoured by the Caliphate, then you yourself have honoured the Caliphate. And if any man is decorated by the Caliphate, then you have decorated it yourself, for by Allah you embody these lines of poetry said by Malik bin Asma-':

You add sweeter scent to the fragrance of perfume,
For there is nobody like you when you wear it.
And if pearls made beautiful faces look prettier,
Then your beautiful face has made pearls more beautiful.

When Omar heard this he rewarded Bilal handsomely. Indeed, Bilal kept praying in the mosque and he spent all his days and nights reading the Holy Quran. Then when Omar intended to appoint Bilal as governor in Iraq he said to himself that this man a good man and he is trustworthy. Then Omar said to him: "if I appointed you as governor in Iraq what would you give me?" Indeed, Bilal secured a great deal of good money to Omar and he informed him about it. When Omar heard of this he felt so angry and he sent Bilal to exile as a result of his action, and said: "ye people of Iraq, your man had given something material and he did not give something sensible and logical; the eloquence of your man has increased but his asceticism has decreased.

It was also reported that Ikrimah bin Ammar had related to us that he had heard Omar bin Abd Al-Aziz saying to one of his governors: "And so, you should order the people of knowledge to publish their knowledge in their own mosques because *Sunnah* was driven away or even terminated."

It was also reported that Yahyah bin Yaman had related to us that he had heard Omar bin Abd Al-Aziz saying to one of his governors: "And so, you should stick to the Truth because the Truth will lead you to the position of Truth and justice, especially when all people will be judged according to truth, and when no one will be misjudged or oppressed."

It was also reported that Yahyah bin Yaman had related to us that he had heard Omar bin Abd Al-Aziz saying to one of his governors: "And so,

you should clean your hands dry from the blood of the Moslems, and your stomach from their money and your tongue from their women. If you did that then you would be clean from sins and you would have no blame. Indeed, this complies with the words of Allah the Exalted and the Elevated: "The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous." *(Shura, or Consultation Sora, verse, 42).*

There is no Small Sin

It was reported that Is-haq had related to us on the authority of Abd Al-Melek who said that Omar bin Abd Al-Aziz had written a letter to the Emir of the people of Makkah and said: "Do not let the people of Makkah rent and take money for the houses of Makkah, for it is not allowed for them to do so."

It was also reported that Abd Al-Rahman bin Mahdi had related to us on the authority of Mohammad bin Talaha, and the authority of Dawood bin Suleiman Al-Ja'afi, who said that Omar bin Abd Al-Aziz had written a letter to Abd Al-Hameed bin Abd Al-Rahman:

> "May peace be upon you. The people of Al-Koufah had been inflicted with a great deal of poverty and hardship, as well as maltreated through so many severe and unjust laws. They had been ruled by so many ruthless and wicked leaders who applied evil rules and laws on them. Indeed, the best way of applying straight religion is the doing of good and justice. For I am sure the dearest thing for you is your own self, and therefore put it in peace through obeying Allah the Exalted and the Elevated. Also, there is no such thing as small sin."

It was also reported that Abou Osama had related to us on the authority of Jareer, who said that I have read a letter written by Omar bin Abd Al-Aziz and addressed to Odayy, who was one of his governors: "You must know that no one can completely solve all the problems of people until none is left, for there must be some affairs which will be delayed until the Day of Judgment."

Do not Collect for the Moslems

Except what is Pure Halal

It was reported that Ya'acoub bin Sufyan had related to us on the authority of Yazeed bin Abd Rabbou, on the authority of Baqiyyah, and on the authority of Ibin Abi Miriam, who said that Omar bin Abd Al-Aziz had written a letter to his governor in Homs: "Look for the people who appointed themselves as theologians in the nation and who spent all their time in mosques instead of going out into the present world. You should consider their case, and when you receive this letter of mine you must give each one of them from the Moslem Treasury one hundred Dinars. This money would help them in the affairs they are pursuing. Indeed, the best of the good is to do it quickly. May peace be upon thee."

Indeed, it was narrated that Amr bin Qays and Assad bin Wadi'a were among those who received such money. This was also confirmed by Yazeed bin Abd Rabbou.

It was narrated that Baqiyyah had also related to us on the authority of Zar'ah bin Abdullah Al-Zubaydi, and on the authority of Abdullah bin Kareez who said that the governor of Africa had written to Omar bin Abd Al-Aziz complaining about vermin and scorpions in the land. Then Omar wrote back to him: "Every one of you should always say in the mornings and evenings what Allah the Exalted and the Elevated has said: {No reason have we why we should not put our trust on Allah. Indeed He has guided us to the Ways we follow. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah.}(*Ibrahim sora, verse, 12).*" Indeed, Zar'ah had said that these vermin are useful in terminating fleas.

It was also narrated by Nasr bin Odayy that Maymoun bin Muhran had written a letter to Omar bin Abd Al-Aziz in which he was asking Omar to exempt him from paying some tax. Then Omar wrote back to him: "Ye Ibin Muhran, I have not asked you to do anything bad or illegal in your rule, nor in your collecting of duty-money. I ask you to make sure to collect as much as you can only what is halal. Do not collect for the Moslems except what is pure Halal."

Ye Emir of the Faithful, You are the Mother who Spread out Bedding and then Offered Sleep to Others

It was narrated that Abd Al-Rahman bin Al-Hasan had related to us on the authority of his father, who said that Omar bin Abd Al-Aziz had written a letter to Al-Jarrah bin Abdullah in which he said: "And so, I have been told that you have written a letter to Al-Mukhallad bin Yazeed Al-Mulhab, and to the people of Al-Mulhab. You are as the mother who spread out bedding and then offered sleep to others."

When Al-Jarrah received this, he wrote back to Omar bin Abd Al-Aziz and said: "And so, Emir of the Faithful, I have received your letter which you have written to me in which you emphasized, through the power you gave me, that I should not restrict anybody from the creatures of Allah in a way to disallow a prayer. In the same way, I should not make torture simpler and easier for anyone of the creatures of Allah the Exalted and the Elevated. I say this for I believe that you, Emir of the Faithful, are the mother who spread out bedding and then offered sleep to others." Indeed, Al-Jarrah said this or something similar: that "he is like the mother who spread out beddings for Al-Mukhallad bin Yazeed Al-Mulhab, and to the people of Al-Mulhab, and to everyone in your own nation."

It was narrated that Al-Jarrah had actually called Al-Mukhallad to his presence and offered him the following choice: "If you want you can stay with us here in the same conditions you have at the moment. Or if you want you can go and join the people of the Emir of the Faithful, which, I think, is much better for you." It was said that Mukhallad had said: "He sent me to join the people of the Emir of the Faithful." It was reported that Mukhallad was sent to Omar bin Abd Al-Aziz, and then the latter gave him his freedom.

It was narrated that on this occasion Omar bin Abd Al-Aziz wrote to Al-Jarrah the following letter:

> "I heard that you have appointed as governor to some place Abdullah bin Al-Ahtam, and I think that Allah the Exalted and the Elevated did not bless Abdullah nor his deeds, and neither whatever he did to his own people when he was governor. Therefore, when you receive this letter of mine, you should immediately depose him, although, as you know, he is related to the family of the Emir of the Faithful. Moreover, I heard that you have appointed Amarah Al-Taweel as governor to some place, and I really do not need Amarah in any form whatsoever, nor do I need anyone like him.

I do not need a man whose hands are dipped down into the blood of the Moslems. Therefore, when you receive this letter of mine, you should immediately depose him from his position. Also, I heard that you have appointed Al-Sayyal bin Al-Munzer as governor to some place, and I do not exactly know who is that Sayyal of yours."

Indeed, it was said that Jarrah wrote back again to Omar bin Abd Al-Aziz and answered him to all his questions:

"I have received your letter concerning Abdullah bin Al-Ahtam, and how I have appointed him as governor. Ye Emir of the Faithful, I have done that and I have achieved so many things in doing it: he kept his mouth shut on many things, his enemy feared him, and his own people were grateful for him and for what he did for them. Therefore, I believe that he does not deserve to be deposed from his position. Also, you have written to me in the case of Amarah and I tell you that he is a man who joined the people of Al-Harouriyyah but he rejected them completely and became a different man who showed signs of sincere repentance."

Indeed, it was said that Al-Jarrah gave Omar another good excuse concerning Al-Sayyal and Omar accepted it and forgave him.

It was also narrated on the authority of Ayyoub bin Mousa, who said that Omar bin Abd Al-Aziz had written a letter to Urwah, his appointed governor in the Yemen. He said:

"And so, I am writing to you in the form of an order to treat the Moslems justly and to give them back their lost rights. You usually come to consult me in the matter and you know how far the distance is between us and also the deadly dangers on the way. Indeed, even if I have written to you asking for the returning of the rights of a certain Moslem, then I am sure that you would write back to me that you have returned such a right in all forms, be it black or white. Therefore, you should make sure to look into the situations of the Moslems and to give them back their due rights, and do not consult me in these matters.

It was also narrated on the authority of Ayyoub bin Mousa, who said that Omar bin Abd Al-Aziz had written letters to some of his governors and said: "punish people in accordance with their sins, even if it means striking them one whip only. And do not ever go to extremes in punishing someone concerning some of those laws laid down on man by Allah the Exalted and the Elevated."

How did Omar Reform Al-Mousel ?

It was narrated that Ibin Yahyah Al-Ghassani had related to us saying that my father reported to me on the authority of my own grandfather, who said: "When I was appointed as governor by Omar bin Abd Al-Aziz to the city of Al-Mousel, I came to it and found it the worst city for it was full of thieves and destructions. When I saw it in such a bad situation, I wrote to Omar bin Abd Al-Aziz to inform him about it and to ask him about certain matters. I wanted to know if I can treat people and believe them depending on doubt, or to hit them badly when only accusing them in anything. I want to know if I should treat them only in accordance with evidence and to what they have really done and in relation to the rules of *Sunnah.*"

When Omar bin Abd Al-Aziz received this letter he wrote back to me and said: "You should treat people in the light of evidence as to what they have done and in accordance with the rules of *Sunnah.* If this did not work and if Truth did not straighten and correct them then Allah will grant them any reform or correction."

Indeed it was reported that Yahyah had said: "I have done as I was told by Omar and began reforming the city of Al-Mousel. Indeed, I did not leave the city until it was one of the best reputable cities in the whole land for it became completely clean from thieves and bad people.

It was also narrated that Al-Oza'i had related to us that Omar bin Abd Al-Aziz had written a letter to Urwah bin Mohammad, who was his appointed governor in the Yemen: "Be careful about the people of so and so who were before you in the place! Send them away from you and do not share with them anything you do for they are the worst people that ever lived."

It was related by Al-Sheikh that this story was actually mentioned earlier in this book, and that these people were the people of Al-Hajjaj.

It was also narrated that Ja'afar had related to us that Omar bin Abd Al-Aziz had written a letter to the Emir of Al-Jazeerah. What follows is some of what he wrote to him:

> "You should do the following for the ones for whom you have given responsibility from Allah the Exalted: advise them against all the bad things in their actions, and try as much as you can to protect their reputation and their weak and sensitive areas. Protect everything from their secrets and faults except those which are not protected or corrected by Allah the Exalted! You should also hold yourself and be patient on

them if they did anything you do not like, and until everything with you become straight or leveled on equal and good bases. Also, do not expect any rewarding for the good things that you do for them, nor any praise or fortune from them if you tell them any good news. Indeed, you should be like the man who does good things for the sake of their own good, and the one who rejects the wrong for its own sake. Finally, you should take the opportunity to do good things day and night in your life and while you still can."

It was also narrated that Husein bin Ali had related to us on the authority of Abi Omar Al-Dimashqii, who said that Omar bin Abd Al-Aziz had heard something about his army men. He then wrote to them the following: "Allah! There is God but Allah! He will no doubt gather you all on the Day of Judgment, the day which nobody doubts. And who amongst you all is truer in his saying than Allah!?"

Enough with Fate as Barrier and Death as Guard and Carrier

It was narrated that Al-Hakam bin Omeir Al-Ra'aini had related to us saying that I have heard Omar bin Abd Al-Aziz saying to his guards: "I do not need you and I can do without you. For me Fate is enough as barrier and also death as guard and carrier. I will not strip you of your ranks and send you away from your jobs. Therefore, if anyone of you stays here he will take ten Dinars and those who wish to leave and join their own people they can do that." Indeed, it was said that Omar bin Abd Al-Aziz had 300 policemen and another 300 guards.

It was also narrated that one of Omar's appointed governors wrote to him complaining about some shortage in stationary. When Omar heard this he wrote back to the governor and said: "the finest of your pens and the sharpest of your words would be satisfied with the least available papers left off from those who were before you."

It was also narrated that Al-Hakam bin Omeir Al-Ra'aini had related to us saying that I have seen one of Omar bin Abd Al-Aziz's letters which was sent to the people of Damascus. It read: "no Christian can ride a saddle, nor wear a cap, nor a dress, and no trousers in service. Also none of them can walk without wearing a leather belt, and without parting his hair with his head high. Again there should be no Christian home which harbours arms without being taken away from them."

It was also narrated that Haroon bin Mohammad Al-Barbari had

related to us that Omar bin Abd Al-Aziz had appointed Maymoun bin Muhran as governor to Al-Jazeerah in which he took responsibility for its laws and for collecting taxes from its people. When Maymoun was given such a sensitive job he wrote back to Omar and asked him to relieve him from such a job and said: "You have asked me to do something which I cannot do: to act as a judge among people and you know I am an old and sensitive man." Then Omar wrote back to him: " you should only collect the good tax from people, and act as a judge among the people only according to evidence. But if you got a difficult and confusing case, then send it to me. For if the people had something more than what they have then they left it, and neither religion nor this present world will survive with them."

Less Tax Earning is Caused by the Many People Entering Islam

It was narrated that Jabir bin Hanzalah Al-Dubii had related to us saying that Odayy bin Atra'at had written a letter to Omar bin Abd Al-Aziz in which he said: "And so, the people in Islam have increasing multiplied, and I fear that the earning from taxes will be decreased."

When Omar bin Abd Al-Aziz received this letter he wrote back to him: "I have understood your letter, and by Allah I wish that all people would become Moslems to the extent that you and I would be like ploughmen who eat from the earning of their own hands."

It was also narrated that Abou Abdullah bin Dawsat had related to us on the authority of Abd Al-Wahab bin Al-Ward, who said that we have heard that Omar bin Abd Al-Aziz had written to his appointed governors saying the following: "I am warning you to be careful about one thing: not to allow any of your works be supervised except by those of the Quran people." Then his governors wrote to him: "Ye Emir of the Faithful, we have employed the people of the Quran and we found them to be treacherous and liars." Then Omar bin Abd Al-Aziz wrote back to them saying: "I am warning you again to be careful if I hear that you have employed anybody to supervise any of your works but those of the Quran people. Indeed, if the Quran people have no grace about them and are not good, then certainly others would be worse and would have no grace and nothing good about them."

How he Frightens his Governors from the Punishment of Allah

It was narrated that Al-Fadl bin Al-Rabee' had related to us on the authority of Fadeel bin Ayyad, who said that I learnt that one of Omar bin Abd Al-Aziz's governors complained to him about something. As a result, Omar wrote back to him: "Ye brother, I would like to remind you of the long lasting staying awake of Hell people to eternity. Be careful not to forget that and to be driven away from the surroundings of Allah. If that happened then that would be the end of time and no hope left."

Indeed, when the governor read this letter he travelled all the ways in the land until he came to Omar bin Abd Al-Aziz. Then Omar asked him: "why did you come here?" The governor replied: "your letter has completely plucked out my heart. And I shall never come back to being governor until I meet Allah the Exalted and the Elevated."

It was also narrated that Mukhallad bin Al-Husein had related to us on the authority of Al-Oza'i who said that Omar bin Abd Al-Aziz had written a letter to one of his governors and said: "You should pay ransom money to free the Moslem captives even if it means paying all their money."

It was also narrated that Abou Mansour bin Abd Al-Aziz Al-Akbari had related to us on the authority of Ibin Shihab, who said that Omar bin Abd Al-Aziz had written a letter to one of his governors and said: "And so, you should fear Allah and be graceful upon whom you have been appointed as governor and for whom you are being responsible! Do not feel safe near a hateful man and do not delay his punishment!

It was also narrated that Issa bin Suleiman had related to us on the authority of Damrah, who said that Omar bin Abd Al-Aziz had written a letter to one of his governors and said: "And so, if your own powerful position permitted you to treat people unjustly, then you only need to remember the power of Allah over you. You should remember the power of Allah in terminating what is coming to you, and in allowing what is given to them."

It was also reported that Abd Al-Razzaq had related to us on the authority of Mo'ammar, who said that Omar bin Abd Al-Aziz had written a letter to Odday bin Arta'at, who was appointed as his governor in Al-Basra, in which he said: "And so, you have beguiled me in your own black turban, and deceived me in your accompanying of readers, and in the way you sent your turban from behind your back. You have also shown me all the grace

possible, and therefore I think very good of you. And Allah reveals whatever secrets you were keeping, and may peace be upon you."

His Praise to Al-Hasan Al-Basari

It was reported that Abd Al-Melek bin Yazee' had related to us that Omar bin Abd Al-Aziz had written a letter to Odday bin Arta'at, in which he said: "And so, you have been sending me a messenger from the Moslems and causing him a great deal of trouble, be it in hot or cold days, in order to ask me about the *Sunnah*. I feel that you are aggrandizing and glorifying me in such action. By Allah I suggest to you to go to Al-Hasan Al-Basari and ask him about such matters. Thus, when you receive this letter of mine, go and consult Al-Hasan on my behalf and for your own benefit and for the benefit of all the Moslems. So may Allah bless Al-Hasan and let him rest in peace, for he has such a distinguished position in Islam. By the way, do not let him read this letter of mine!"

His Prohibition of Wine

It was reported that Al-Sa'aq bin Hazn had related to us saying that he had seen the letter which Omar bin Abd Al-Aziz had written to Odday bin Arta'at and to the people of Al-Basra, in which he said:

> "And so, wine has created a great deal of problems among the people to the extent that things have really become bad. When they lost their minds through wine, the people have betrayed and cheated themselves and others in so many ways. When they were drunk they have damaged their dreams and their relationships; they shed the forbidden blood, the forbidden body of the woman, and the forbidden money of the Moslems. Indeed, many of those who used to drink it they said to themselves: 'we have had a fairly good drink. Upon my life, what caused all these bad effects of wine and what deteriorated all these sacred things in life is indeed very evil. In fact, instead of wine Allah the Exalted has created so many kinds of good and delicious drinks which take us so far away from wine. Drinking such good and tasty drinks is not prohibited and there is no harm at all from drinking them. They include the sweet fresh water, the sweet yogurt, milk, honey, and the sweet mush which is made from sugar and dates.
>
> Thus, anyone who drinks such prohibited wine, should not drink it except in cases where no smearing is intended. Indeed, we have learnt

from the Messenger of Allah (may peace and blessings of Allah be upon him) that even such small medicated portions of drinks are not allowed. He had forbidden taking wine for the cases of fever and for the smeared and bad conditions. Indeed, it was said that anything which leads to drunkenness is forbidden. Therefore, you should be very satisfied with what is allowed to you as halal, and distinguish it from what is forbidden to you. Therefore, if we find anybody drinking something related to wine, especially after we have given such warnings, then we will severely hurt him in punishment. If anybody drank it in secret, then Allah the Exalted is the most just in punishing and in torturing the evil ones.

I intended in this letter of mine to show you what is right and what you should do today and later in the future. Therefore, I implore Allah to increase the guided ones among you and us more guidance, and to forgive or offer repentance to those among you and us who committed errors and to accept their repentance with ease and satisfaction. And may peace be upon you."

It was also reported that Al-Oza'i had related to us saying that Omar bin Abd Al-Aziz had written to some of his appointed governors, in which he said:

"Be ware of allowing your own worldly affairs to hinder you from attending your prayers. For if anyone lost his prayers he would be the worst loser and he would experience the worst loss himself because prayers are not like other pillars of Islam."

It was also reported that Al-Waleed bin Moslem had related to us on the authority of Al-Oza'i as saying that Omar bin Abd Al-Aziz had written to his governor Odayy bin Arta'at and said:

"And so, I would like to remind you of the night when the Hour will come (that is the Hour of the Judgment Day). And what a night! Its morning is the apocalypse, and what a morning! It was such a terrifying morning for the non-believers."

It was also reported that Al-Fadl bin Al-Abbas Al-Halabi had related to us on the authority of Bishr bin Al-Harith as saying that Omar bin Abd Al-Aziz had written to some of his governors as saying:

"Work for your present life in accordance with your place in it, and work for your hereafter in accordance with your place in it too."

Better for a Governor to be Mistaken in Forgiveness than Being Harsh in Punishment

It was reported that Al-Layth bin Sa'ad had related to us on the authority of Mu'awiyyah bin Salih and on the authority of Abi Uqbah that Omar bin Abd Al-Aziz had said:

> "Try as much as you can to maintain and to protect your borders from all types of blemish for it is much better for a governor to be mistaken in his forgiveness rather than being harsh in his punishment."

It was also reported that Ibin Issa had related to us on the authority of Abi Bakr bin Abi Mariam, who said that Omar bin Abd Al-Aziz had written to his governor in Homs and said: "You should order that those good reformers of your people be given all the money they need from the Moslem treasury in order not to be preoccupied with anything away from reading the *Holy Quran* and from reciting what they know from Al-Hadith."

It was also reported that Az-Zubeir bin Bakkar had related to us that Omar bin Abd Al-Aziz had written to one of his governors and said:

> "And so, if you are empowered with an authority over the people you should remember the power of Allah over you and the temporariness of what you give to them. Also you should know that whatever you give to them will not affect them for ever and will not last; it will only affect you. You should remember that Allah the Exalted and the Elevated has taken from the oppressor and gave to the oppressed. Thus, no matter how long and how much you oppress people you will not be able to oppress those who are victorious over you through their firm faith in Allah the Exalted and the Elevated."

It was also reported that Sufyan had related to us on the authority of Ja'afar bin Barqan, who said that Omar bin Abd Al-Aziz had written to us and said:

> "And so, this false rumour is something for which Allah the Exalted and the Elevated will reprimand His servants. Indeed, I have written to the various parts of the land and asked the people to go out on a certain day. And anyone who has something they should give it away as alms, for Allah the Exalted and the Elevated has said in this regard: "But those will prosper who purify themselves, And glorify the name of their Guardian Lord, and lift their hearts in prayers." (*Al-A'ala, or the Most High sora,*

verses, 14-15).

Also, you should say as what your Great Father Adam (may peace be upon him) had said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us thy Mercy, we shall certainly be lost." (*Al-A'raf, or the Heights sora, verse, 23*). Also you should say as what Yunus had said: "There is no god but Thou: Glory to Thee: I was indeed wrong!" (*Al-Anbiya', or the Prophets, verse, 87*).

Two Bad Cases: the Best of which is Lying

It was also reported that Abou Al-Maleeh had related to us on the authority of Maymoun who said that I went once to have an audience with the Caliph Omar bin Abd Al-Aziz, and there I found him speaking in anger with his governor at Al-Koufah. Then I said: "what is the matter with him ye Emir of the Faithful?" He answered: "I have heard about him as saying, 'I never let a false witness go away without cutting his tongue.'" Then I said to him, "Ye Emir of the Faithful, he never did that." Then it was narrated that Omar had said to that: "Look at this old man! He had committed two bad things and he is in two bad situations and the best of which is lying."

Chapter Nineteen

Omar Straightens back many Acts of Injustice

It was narrated that Mohammad bin Rashid had related to us on the authority of Suleiman - who is Ibin Mousa - as saying that he had heard that some people from the Arabs came to Omar bin Abd Al-Aziz to complain about a dispute with some people from Bani Marwan over a piece of land. This land was originally revived into a farmland by those Arabs and then Al-Waleed bin Abd Al-Melek took it from them and gave it to some of his own people. In fact it was said that Omar bin Abd Al-Aziz had said in this case the following: "The Messenger of Allah (may peace and blessings of Allah be upon him) had said: 'The land is the land of Allah, and the people are the servants of Allah, and therefore anyone who brings back to life any dead land it is his." As a result, that land was given back to the Arab.

Ibin Omar Advises his Father Omar bin Abd Al-Aziz

It was narrated that Sahl bin Yahyah Al-Marwazi had related to us as saying that "my father had told me that Abd Al-Aziz bin Omar bin Abd Al-Aziz had said, 'when Omar had buried Suleiman he went up to the mimbar and said: "I lift off the responsibility of swearing allegiance to me from your shoulders and leave you free to choose for yourselves your own leader." Then all the people shouted in one shout: "We have chosen you!" Then Omar bin Abd Al-Aziz went down from the mimbar and went home. Then he ordered that all the coverings and curtains be destroyed. Also, all the clothes and garments which were used by the previous Caliphs or were put at his service were carried away from his place. He ordered that they be sold away and the money earned from them be put into the Moslems' treasury. Then Omar bin Abd Al-Aziz went away to his place to get some rest. At that time his own son Abd Al-Melek bin Omar came and said to him:

"Ye Emir of the Believers, what do you want to do?"
Omar replied: "My son, I want to take some rest."

His son then responded to him and said: "You want to take some rest and there are many people whose rights were taken from them unjustly and you do not return these rights to them?"

Omar then replied: "O my son, last night I stayed all night thinking about the matter of your uncle Suleiman. When I pray the noon prayers I shall begin returning the injustices committed against those people."

The son then said: "Ye, Emir of the Believers, how do you know and how can you guarantee that you shall live until noon?"

Then Omar went out without taking his usual noon nap, and asked his servant-caller to call among all the people the following message: "anyone who feels that there was some wrong-doing done against him, he should come forward and declare it in the open." Consequently, a man who was old with completely white hair in the head and beard and who was also a Christian from the people of Homs stood up and spoke out to the Caliph: "Ye Emir of the Faithful, I ask you by the Book of Allah, to do me justice."

Omar then asked him: "what is the matter with you?" The old man answered: "Al-Abbas bin Al-Waleed bin Abd Al-Melek had taken by force some land of mine." Al-Abbas was sitting there with the people. Then Omar looked at Al-Abbas and asked him: "What do you say to this?"

Al-Abbas answered: "The Emir of the Faithful Al-Waleed bin Abd Al-Melek had allotted this land to me and wrote me a contract of ownership to this land."

Omar then asked the old man: "what do you say to this ye Christian man?"

The Christian then said: "Ye Emir of the Faithful, I ask you by the Book of Allah the Exalted and the Elevated!"

Omar then said: "the Book of Allah is much worthier to be followed than the contract of Al-Waleed bin Abd Al-Melek. Ye Abbas, give the man back what you have taken from him!" It was said that Al-Abbas gave the man his land. Indeed, Omar bin Abd Al-Aziz gave back to the people all the things which were unjustly taken from them or by force, including those things taken by his own family members; he returned them back to their rightful owners one by one.

It was also narrated that Abou Al-Maleeh had related to us on the authority of Maymoun bin Muhran as saying: "Omar bin Abd Al-Aziz had sent to me, to Mak-houl, and to Abi Qilabah saying the following: 'What do you think of those sums of money which were wrongly and unjustly taken from the people?' Then Mak-houl answered, and what he said was then a weak reply and Omar did not like it. It was said that Mak-houl had said: 'I think that you should resort to some court to judge that.' Then Omar looked at me in a way as if he was asking for help. I said: 'Ye Emir of the Faithful, I think you should send to Abd Al-Melek and ask him to come to you. I think you should ask him here for he is not less important than those you have seen

or asked in this matter.' Then Omar had said: 'Ye Harith, go and fetch me Abd Al-Melek.' Indeed, when Abd Al-Melek went into the presence of Omar bin Abd Al-Aziz, the latter asked the former: 'Ye Abd Al-Melek, what do you think of those sums of money which were wrongly and unjustly taken from the people? I ask this especially after these wronged people have come to ask for such money, and after we have known where those sums are?' Abd Al-Melek then replied: 'I think you should return those amounts of money to their rightful owners, and if you did not do that you would then be like a participant with or a partner to those who originally took such money.'"

It was also narrated that Hisham bin Hassan had related to us as saying that Omar bin Abd Al-Aziz had said: "I usually go for the prayers and there I go up to the mimbar and then I announce over the heads of the people whatever we get from the Moslem money." Then his son Abd Al-Melek had said: "And how do you know that you shall live till the time of the prayers?" Then he said: "and when?" He repeated: "this very hour." Then his son went out and the people were called for the common prayers. Then Omar went up to the mimbar and announced the whole thing over to the people.

It was also narrated that Sa'eed bin Amer had related to us on the authority of Haleem as saying that we were with Omar bin Abd Al-Aziz and when we left him a caller called the people for the common prayers. When we came to the mosque we found Omar standing on the mimbar and after he thanked Allah the Exalted he started to give the following speech:

> "And so, those people gave us gifts and we should not have accepted to take such gifts, and neither should they have given them in the first place. I believe that I, from among all the people, am not responsible for that myself in the presence of Allah. I have begun this process of giving back those gifts myself and in my very household. Ye Muzahem, read!"
>
> Then Muzahem started to read every letter after the other. Then Omar took each letter in his hand and the scissors in the other and began to cut them to pieces until the noon time prayers arrived.

It was also narrated that Ali bin Abdullah had related to us as saying that Abd Al-Melek bin Omar bin Abd Al-Aziz had gone to his father while the latter was taking his afternoon nap. Then he woke him up and said: "how could you feel safe and be in peace in your sleep while you know that there were some cases of injustice which were presented to you and you did not apply the rule of Allah in them?" Omar then answered him: "ye son, I would like to tell you that myself is my own horse. If I do not treat it in the best way it will not carry me on till the end. If I harshly treat myself and my own helpers, then this will not last long until I fall down as well as my own helpers. I believe that I shall not earn as many rewards in my sleep as in my waking time. For if Allah the Exalted and the Elevated wanted to send down the holy Quran in one sentence, then He would have done it. But He revealed it one verse after the other until the whole belief was confirmed in their hearts."

Omar continued to say: "ye son, my present situation is much more important to me than the people of your own household. They are large in numbers and they are fit to bear responsibility. In such a situation they are also like their forebears. If you put all this together in one day, I am afraid it will be difficult for me to spread it around. But I treat every man justly in accordance to his place, so that he would convey this to his next neighbour. Such an act would be the best suitable thing for him. Thus if Allah the Exalted wanted that matter completed, then do it. On the other hand, there are many situations when a man or a governor who wanted Allah the Exalted to know that he is doing justice to all his subjects.

Either you Return all your Jewels to the Moslem Treasury, or you Allow me to Leave you Alone!

It was narrated that Al-Furat bin Al-Sayeb had related to us as saying: "Omar bin Abd Al-Aziz had said the following to his wife Fatimah bint Abd Al-Melek (indeed she had a great deal of jewels given to her at the orders of her father, jewels that no woman had seen before). He said to her: 'you choose, either you return all your jewels to the Moslem treasury, or you allow me to leave you alone. Like this I hate to be with you in the same house.' Then his wife answered: 'no ye Emir of the Faithful, I choose you even if I had double and doubles of what I have of gold. You just tell me what to do with it.' Then Omar ordered that all her jewels be taken from her to the Moslem treasury, and that was what had happened. Indeed, it was said that when Omar died and Yazeed took over the Caliphate after him he said to Fatimah: 'if you want your jewels back I would return it to you.' Then Fatimah said to this offer: 'no I do not want it. I felt that my inner self did not want it in the life of Omar, so how could it want it now after his death? No, by Allah I never want it back.' When Yazeed realized that she really did not want her jewels back he divided it among his own people and his son.

Between the Son and his Father

It was narrated that Sa'eed had related to us on the authority of Juweiriyah and that on the authority of Ismael bin Abi Hakeem as saying: "we were in the company of Omar bin Abd Al-Aziz and we stayed with him until all the people left. Then he went to his own quarters to take some rest. Suddenly, we heard someone calling among the people for the common prayers. When we heard this we were very frightened that maybe something grave had happened, or maybe some important announcement to be made. Juweiriyah then said that Omar had called Muzahem to come to him and asked him the following: 'ye Muzahem, those people gave us gifts and, by Allah, we should not have accepted to take such gifts, and neither should they have given them in the first place. I believe that I, from among all the people, am not responsible for that myself in the presence of Allah.' Then Muzahem said to him: 'ye Emir of the Faithful, do you know how many are there of your children?' He replied: 'they are so and so.' It was said that Omar's eyes were filled with tears and he began crying as a result of that, and then said: 'Allah will take care of their welfare and maintenance.'

It was also narrated that Muzahem left the company of Omar and went away to meet the latter's son Abd Al-Melek. He asked permission to meet him and he was granted that although Abd Al-Melek was taking his day afternoon nap. Then Abd Al-Melek asked Muzahem: "ye Muzahem, what brought you here to me at this hour? Is there anything happened?" Muzahem then replied: "yes, something very grave had happened to you and to the household of your own father." Abd Al-Melek then asked him: "what is that?" Muzahem answered: "your father the Emir of the Faithful had called me to him..." - and he mentioned what Omar had said to him before. Consequently, Abd Al-Melek asked Muzahem: "and what did you say to him?" Muzahem then said, "I said to him, ye Emir of the Faithful, do you know how many are there of your children?' He replied: 'they are so and so.' It was said that Omar's eyes were filled with tears and he began crying as a result of that, and then said: 'Allah will take care of their welfare and maintenance.' As a result, Abd Al-Melek said: "woe unto you Muzahem as a minister for the treasury!"

It was said that when Abd Al-Melek had heard that from Muzahem he went straight away to his father Omar and stood at his door asking permission to see him. The servant said to him that the Caliph is taking some sleep at the moment. Then Abd Al-Melek repeated to the servant: "I tell you to take permission for me to see him!" The servant then said: "don't you ever give him some peace of sleep? He can never find any moment of sleep day and night except this one." Then Abd Al-Melek retorted angrily: "take permission for me otherwise you will no longer have mother." Then Omar bin Abd Al-

Aziz heard all this clamour outside his chamber and then said to his servant: "who is that?" The servant replied: "it is your son Abd Al-Melek." Omar then said to him: "show him in!" Abd Al-Melek then went in to see his father while the latter was trying to take some sleep. Omar asked his son: "ye son, what is it that you want at this hour?" Abd Al-Melek replied: "I came to you because of some speech I have heard from Muzahem." Omar then asked his son: "and what do you think of that?" Abd Al-Melek replied: "I believe what you say should be put into effect as soon as possible." When Omar heard that he raised his hands upwards and said: "Thank Allah for making my own children my helpers in putting my religion into effect. Ye son, let us pray the noon prayers, then I shall go up to the mimbar and announce all this over to the people." Then his son Abd Al-Melek said: "ye Emir of the Faithful, how do you know that you shall live till the time of the noon prayers, and that your intention will survive till noon?" Indeed it was said that Omar had said to his son that the people had gone back home. Then Abd Al-Melek said to his father: "I think you should order your caller to call for the common prayers in order to make all the people gather together to hear what you want to say." It was reported by Ismael that the caller did call for the common prayers and that he went out like everyone else for the prayers. Ismael said: "I went to the mosque and then Omar came and went up to the mimbar, and after he thanked Allah he announced the whole thing over to the people:

> "And so, those people gave us gifts and we should not have accepted to take such gifts, and by Allah, neither should they have given them to us in the first place. When this matter came to me I feel that I, from among all the people, am not responsible for it myself in the presence of Allah. I have begun this process of giving back those gifts myself and in my own very household. Ye Muzahem, read!"

It was narrated that some container, which held those books, was brought forward in front of Omar bin Abd Al-Aziz. It was said that Muzahem read one of those books and when he finished reading it he handed it over to Omar, who was then sitting on the mimbar and holding in his hand a pair of scissors. Indeed, it was said that Omar began cutting that book into pieces. Then Muzahem began reading another book and when he finished it he handed it again to Omar who also cut it to pieces with the scissors. It was said that this process of cutting books continued until the time of noon prayers arrived and the caller called for the prayers.

Don't you have some Mercy on him?

It was narrated that Abdullah bin Al-Mubarak had related to us as saying that Omar bin Abd Al-Aziz had said the following to Muzahem - indeed this man Muzahem was Omar's loyal servant and he was a good man. Omar said to him: "These people (he means the people of his own family) gave me back the things that I should never have taken back from them, and neither should they have given it to me. Indeed, I thought of giving these things back to their own owners." It was said that Muzahem had responded to him: "what do you do with your own son?" It was narrated that upon hearing this, Omar's tears ran down upon his cheeks and he began wiping them in his middle finger and said: "Allah will send them their supply." Then Abdullah said, "this is said by Muzahem as if he did not believe what Omar had said despite his great faith in him." Then Muzahem went out from Omar's presence and directly went to Abd Al-Melek bin Omar bin Abd Al-Aziz and said to him: "the Emir of the Faithful had ordered of something to be done immediately. This matter is very important and perhaps it may have negative effects on you and your family. The Emir had ordered the returning of As-Sahlah, which was a rich region in Al-Yamamah, to its old owners. Indeed, it was said that such a move was of great importance to Abd Al-Melek the son of Omar for he was getting his supplies and a lot of his earning from this area.

Abd Al-Melek bin Omar then said to Muzahem: "and what did you say to him when he said that?" Muzahem said: "I said to him so and so." Then Abd Al-Melek replied to him: "woe unto you, what a minister you are for the Caliph!" It was said that Abd Al-Melek got angry and went away to see his father Omar bin Abd Al-Aziz, who had gone then to take some afternoon sleep. It was reported that when Abd Al-Melek arrived at his father's place he asked permission to see him. The doorman said to him: "the Caliph had gone to have some sleep." Abd Al-Melek said: "I have to see him." The doorman then said: "don't you ever have some mercy on him? This is his only hour of rest." It was said that Omar overheard this conversation between his servant and his son and asked: "who is that?" His servant answered: "he is your son Abd Al-Melek." Omar then ordered for his son to be shown in. Abd Al-Melek then went into the presence of his father and when they met the father asked the son: "what brought here son?" Abd Al-Melek then said: "Muzahem had said something grave to me." Omar then asked him: "and what do you think of it? I am thinking of taking such measures this very evening." Then the son Abd Al-Melek said to his father: "I believe you should speed it up and do it earlier than that. You cannot guarantee that something wouldn't happen to you in the mean time." It was reported that when Omar heard that he raised his hands upwards and said: "Thank Allah for making my own children my helpers in putting my religion into effect." It was reported that Omar bin Abd

Al-Aziz went out immediately and ordered for the people to gather and he ordered the returning of the forementioned matters.

It was also narrated that Ya'acoub bin Sufyan had related to us on the authority of Suleiman as saying that Omar bin Abd Al-Aziz looked into the records of some of his farming lands, and then he torn to pieces some of these records except two of these farms: Khaybar and Al-Suwayda'a. He enquired how Khaybar came to be owned by his father. It was said that they told him that Khaybar was a war booty during the reign of the Messenger of Allah (may peace and blessings of Allah be upon him). Then the Messenger of Allah (may peace and blessings of Allah be upon him) left it so as a booty to be shared by all the Moslems until Othman bin Affan came to power. He gave it to Marwan bin Al-Hakam, and then Marwan gave it in his turn to Abd Al-Aziz the father of Omar. Then Abd Al-Aziz gave it to his son Omar, who finally torn its records of ownership and said: "I will leave it as it was left before by the Messenger of Allah (may peace and blessings of Allah be upon him). And I believe I learnt that this farm (Khaybar) was called Fadak.

Khaybar (Fadak) and how Omar Relinquished it

It was also reported that Ibrahim bin Ja'afar had related to us on the authority of his father who said: "Fadak was a booty owned by the Messenger of Allah (may peace and blessings of Allah be upon him), who then left it open for the wayfarer. Then his daughter asked him to give it to her. But he (may peace and blessings of Allah be upon him) refused to do so. When Abou Bakr became Caliph he acted towards Fadak what the Messenger of Allah (may peace and blessings of Allah be upon him) had acted towards it. Also the same thing was applied by Omar and then by Othman. But when the Group gathered around Mu'awiyyah during his reign and when Marwan was given the position of a governor, he wrote to Mu'awiyyah asking him to offer him Fadak. Then Mu'awiyyah did offer Fadak to Marwan. Indeed Marwan owned it for some time and he used to sell its product of dates in about ten thousand Dirhams every year. Then for some reason things changed for Marwan and he became angry, and therefore Mu'awiyyah took Fadak from him and gave it to his deputy in Al-Madinah. But when Marwan finally became the governor of Al-Madinah for the last time, Mu'awiyyah returned Fadak for him again. Then Marwan gave his son Abd Al-Melek its half, and the other half was given to his other son Abd Al-Aziz. Then Abd Al-Aziz offered his right of ownership to his son Omar. When Abd Al-Melek bin Marwan died, Omar bin Abd Al-Aziz asked Al-Waleed to surrender his right in Fadak, which he did. Then he asked Suleiman to do the same and surrender his right and he also did offer his right to Omar. Indeed Omar asked the same thing from all those children of Abd Al-Melek who have rights in Fadak, and they offered him what he asked. Omar did so until the entire property of Fadak became his.

It was reported by Ja'afar that when Omar became Caliph he and his children used to earn from this "Fadak" property more than ten thousand Dirhams every year. In some years they used to earn less, but almost always earned more in other years. Then Omar asked Fahs about this farm and he told him about its history and its status during the reign of the Messenger of Allah (may peace and blessings of Allah be upon him) and during the reigns of Abou Bakr, Omar, and then Othman. When he learnt of it, Omar bin Abd Al-Aziz wrote a letter to Abi Bakr bin Hazm in which he said: "I have looked into the matter of "Fadak" and I discovered that it is no longer in good status, and therefore I decided to return it back to how it was during the reign of the Messenger of Allah (may peace and blessings of Allah be upon him), and also during the Caliphate of Abou Bakr, Omar, and Othman. Thus I ask you to resume its ownership and then to assign a trustworthy man on it who can look after it and manage it in accordance to what is right. May peace be upon you."

It was also reported that Ya'acoub had related to us on the authority of his father as saying that when Omar bin Abd Al-Aziz became Caliph he abandoned all the pieces of lands which he owned: he had under his control places such as "Al-Mukaydas", "Al-Waris Mountain" in the Yemen, "Fadak", and other places in Al-Yamamah. Thus, he abandoned all these lands and gave them back to the common ownership of the Moslems except one small area in Al-Suwayda'a, which he chose to remain his. He used to receive the value of its produce the amount of one hundred and fifty or so Dinars in every year. But one day Muzahem mentioned to the Caliph that the money he has to keep his family had run out. The Caliph answered him: "we can do something for you when our crop is harvested." Indeed, it was said that the Caliph had offered his man Muzahem the value of all his crop from that land, in addition to a sack of fresh dates and another sack of pressed dates. Indeed, Muzahem received with pleasure these dates. When his own people heard of this story they sent to him one of his young sons where he gave him a handful of dates and he is gone. Then suddenly this young boy was heard crying as if being hit. Then Omar showed this boy some Dinar notes and gave them to him and said: "make him hold out his hands!" The boy then brought back his hands and rejected the money to which Omar said: "may Allah make it hateful to him as you made it lovable to Mousa bin Nusayr!" Then Omar said to his men: "let the boy go free! He rejected the money as if he saw in it scorpions." Omar then said: "look for the oldman, the blind Al-Jazari, who used to wake people up at dawn during Ramadan and give him some of this money! Give him the amount we used to give to a leader, not too large to anger him and neither a small one to make him remain weak." This is what Omar's men did for this blind oldman. Finally, Omar said to Muzahem: "now Muzahem you can take the rest of the money and spend it on your own people."

It was also reported that Mohammad bin Sa'eed had related to us on the authority of Abou Bakr bin Abi Sibrah who said that when Omar bin Abd Al-Aziz gave back the people their dutiful rights he said: "I should start with myself before anyone else." Then he looked at what he had in his own hands from property and land, and he abandoned it all for the Moslems. He finally

looked at his own very fingers and he saw that he had ring on one of them and said: "this is a ring given to me as a gift from Al-Waleed, who gave it to me from the gifts brought from the land of Morocco." In fact, he abandoned even this very ring.

The People's Respect for Omar after his Death

It was reported that Ibrahim bin Hisham bin Yahyah bin Yahyah Al-Anani had related to us on the authority of his father and that of his grandfather as saying: "I was sitting in the company of Hisham bin Abd Al-Melek when he received a man who came to him and said: 'Ye Emir of the Faithful, Abd Al-Melek gave my grandfather a piece of land and it was later approved by Al-Waleed and then by Suleiman. But when Omar bin Abd Al-Aziz (may Allah bless his soul) became Caliph, he took it from him.' Then Hisham said to this man: 'repeat what you said!' The man then repeated: 'Ye Emir of the Faithful, Abd Al-Melek gave my grandfather a piece of land and it was later approved by Al-Waleed and then by Suleiman. But when Omar bin Abd Al-Aziz (may Allah bless his soul) became Caliph, he took it from him.' Then Hisham said: "By Allah I am surprised by what you say. You mentioned those who gave property to your grandfather and those who approved it, and yet, you do not say a blessing word on them. And then you mentioned the one who took it from him and yet you say a blessing word on him! Indeed, we have approved of what had been decreed by Omar (may Allah bless his soul)".

Chapter Twenty

Bani Marwan's Dislike of his Justice and his Answer to them

The Letter of Omar bin Al-Waleed in Reprimanding Omar bin Abd Al-Aziz

It was narrated that Sahl bin Yahyah Al-Marwazi had related to us as saying that my father had told me on the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz who said: "when Omar bin Abd Al-Aziz took power and became Caliph he never allowed any unjust act to remain or any illegal possession of anything in his hand or in the hands of all his family without returning it, one by one, to its rightful owner. When Omar bin Al-Waleed bin Abd Al-Melek heard of this matter he wrote to Omar bin Abd Al-Aziz the following letter:

"You have defamed and blackened the names of those Caliphs who were before you. You have turned them into being bad men and you have led ways other than theirs just as a way of hating them and to defame their own children after them. You have severed what Allah had ordered to be connected when you aimed at the money and wealth of Quraysh and its inheritors by entering their money into the Moslem treasury unjustly and with no right at all over such money and also to show animosity and hatred to them. Ye Ibin Abd Al-Aziz, fear Allah and observe Him and watch your steps when you faltered. You have not felt safe about your own mimbar and chair without making sure to have badly cornered your own relatives in the worst type of maltreatment and injustice. But by the One who specially singled Mohammad (may peace and blessings of Allah be upon him) by His Message, you have gone too far away from Allah in this Caliphate of yours which you claimed that you did not really want, and that it was only a burden on you not a privilege. So I ask you to minimize your own deviations and also to know that you are being watched by the eyes of the Almighty and that you are in His Grip. Also you are not going to be left like that all the time."

The Answer of Omar bin Abd Al-Aziz to Omar bin Al-Waleed

When Omar bin Abd Al-Aziz read that letter he answered him in the following one:

"In the name of Allah, Most Gracious, Most Merciful. This is from the servant of Allah, Omar the Emir of the Faithful, to Omar bin Al-Waleed. May peace be upon the messengers and praise be to Allah the Cherisher and Sustainer of the Worlds.

And so, I have received your letter and I will reply to you almost in the same nature. The first thing that comes to mind ye Ibin Al-Waleed, as your father claimed that he fathered you, is that your mother was Binanah, the mother of quietness. Your mother used to walk around and roam the market of Homs where she entered all its shops. Then only Allah knows how Thubyan bin Thubyan had bought her from some Moslem booty and then how he gave her as a gift to your father. Then she became pregnant and carried you inside her. Therefore, woe unto what she had carried and unto what she gave birth to. Then you grew up and became very vicious and stubborn man. You claimed that I was one of those who wronged people and who maltreated the Moslems when I disallowed you and your own people to continue to possess what is not yours from the booty of the Moslems that was granted to them by Allah the Exalted and the Elevated. Indeed, the relatives of the Messenger of Allah (may peace and blessings of Allah be upon him), the poor and the widows were the only ones who were entitled to such booty.

Moreover, I tell you that the most evil-doer than me, and the most known in abandoning the Covenant of Allah, is the one who appointed you as a savage boy of a governor who controls and leads the army of the Moslems and who applies his own idiosyncratic opinions in judging people. The one who appointed you had thought of only one thing: the love of a father to his son. Therefore, woe unto you and unto your father for both of you will have so many enemies on the Judgment Day. I assure you that your father will never escape and be safe from his enemies; how could he?

Also, I tell you that the most evil-doer than me, and the most known in abandoning the Covenant of Allah, is the one who appointed Al-Hajjaj bin Yusuf Al-Thaqafi as a savage and ruthless governor who controlled one fifth of the Arab Moslems, who unlawfully killed many of them and also who unlawfully took their money. I tell you, too, that the most evil-doer than me, and the most known in abandoning the Covenant of Allah,

is the one who appointed Qurrah bin Shureik, the very coarse Arabian, as a savage governor over Egypt, for he permitted all types of illegal activities including dancing, drinking and singing. I tell you again that the most evil-doer than me, and the most known in abandoning the Covenant of Allah, is the one who gave the Barbarian Alia one full share in the fifth of the Arabs. So slowly slowly, you son of Binanah, when the two rings of the whole family meet and when the booty is returned back to its legal owners, I will be free to take care of your punishment and all your family. I will be free to put you to the naked or white test to see how much vice you have committed. I know that you have left the path of the Right, and that you have deviated into the crooked leeways, which have only bad and negative consequences. What I really wish to do is to see you sold out and to get your price and divide it among the poor, the needy, the orphans and the widows. I say this because each one of these people has some right in you. Finally, may peace be upon us, for the peace of Allah will not overreach the unjust and the evil-doers."

It was also narrated that Damrah had related to us on the authority of Ali bin Abi Hamlah and on the authority of Ibin Shauzab as saying that Omar bin Al-Waleed bin Abd Al-Melek had written a harsh letter to Omar bin Abd Al-Aziz in which he showed a lot of disrespect to him. Then Omar bin Abd Al-Aziz wrote back to him the following:

The vilest and the most evil-doer than me is the one who appointed the negro of Bani Thaqeef as the savage and ruthless governor in Iraq, the ruler who unlawfully killed many of them and unlawfully took their money. I tell you, too, that the most evil-doer than me, and the most known in abandoning the Covenant of Allah, is the one who appointed Qurrah as a savage governor over Egypt, the ruler who was very coarse and ruthless. I tell you again that the most evil-doer than me, and the most known in abandoning the Covenant of Allah, is the one who appointed Othman bin Hayyan as an evil governor over Al-Hijaz, where he himself sang poetry on the mimbar of the Messenger of Allah (may peace and blessings of Allah be upon him). Concerning your mother, I tell you that she used to walk around and roam the market of Homs where she entered all its shops. Then Thubyan bin Thubyan had bought her and given her as a gift to your father. She then carried you inside her. Hence, woe unto what she had carried and unto what she gave birth to. Later, you grew up and became very vicious and stubborn man. I had it in mind to send you someone to cut off your head, and woe upon that head.

If he Decided on Something he would do it

It was narrated that Juweiriyyah bin Asma'a had related to us on the authority of Ismael bin Abi Hakeem as saying that Omar bin Abd Al-Aziz had received once a letter from someone from the family of Bani Marwan, a letter which made him really angry. Consequently, Omar said in anger: "One day Allah will tackle or punish the people of Bani Marwan." It was said by Na'eem that Omar had said: "this punishment will be through slaughtering. Yes by Allah I feel so even if this slaughter comes through my own hands."

It was narrated that when Bani Marwan heard of this, they stopped attacking Omar bin Abd Al-Aziz since they have realized his strength and his own seriousness, for if he decided on something he would do it.

It was also narrated that Al-Musayeb bin Wadih had related to us on the authority of Al-Oza'i who said that Omar bin Abd Al-Aziz had written a letter to Omar bin Al-Waleed bin Abd Al-Melek in which he said:

> "... And your father had given you all your share of the fifth, when all the share of your father is like the share of any other Moslem. This share also contains in it the Right of Allah, the right of the Messenger of Allah, the right of the relatives, the orphans, the poor and the wayfarer. Thus, what a great deal of enemies there are for your father on the Judgment Day! How could he escape and be safe from such many enemies? You should know that music, dancing and singing are all illegal activities and false creations in Islam. I really wanted to send you someone to cut your head off. And what an evil and foul head that is!"

It was also narrated that Al-Waleed bin Moslem had related to us on the authority of Al-Oza'i who said that when Omar bin Abd Al-Aziz had cut off all the help off his family and all what they were receiving from benefits, and when he ordered them to give away these possessions and to go home without any complaints, one man called Anbasah bin Sa'ad had said:

> "Ye Emir of the Faithful, we are related to you."
> Then Omar replied: "My money will not be given to you. This money is not yours, and you do not have the right over it more than the right of anyone else in the farthest of places, who cannot take it only because he is too distant away from it. By Allah I see that things are getting worse with you, and Allah forbid, if all people on the earth see things like you, then I will let them experience a handful of His Wrath and torture."

If you did not Ask for Help Against me from whom I am Demanding this Right for, then I would Humiliate your Cheeks

It was narrated that Sa'eed bin A'mer had related to us on the authority of Juweiriyyah bin Asma'a as saying that Omar bin Abd Al-Aziz had once said to his servant: "Do not let anyone enter my room today unless he was one of the family of Bani Marwan!"

Sa'eed bin A'mer also related to us on the authority of Juweiriyyah bin Asma'a and on the authority of Ismael bin Abi Hakeem who, to the best of my knowledge, had said that Omar bin Abd Al-Aziz had once said to his servant: "Do not let anyone enter my room today unless he was one of the family of Bani Marwan!"

When they all gathered around him he thanked Allah the Exalted and praised Him and said: "You Bani Marwan! You have been given a great deal of favour, honour and wealth. And I believe that half the money of this nation, or even its two thirds, is in your hands."

When they heard Omar saying this they kept completely silent. Then he said: "why don't you answer me!?"

Then a man from that gathering of Bani Marwan stood up and said: "By Allah, this will never happen unless we have our heads severed from our shoulders. And by Allah, we will not turn our fathers into being unbelievers, and neither will we make our children poor."

Omar then replied: "By Allah if you did not ask for help against me from whom I am demanding this right for, then I would humiliate your cheeks! Get out from my sight!"

It was also narrated that Ibin Wahab had related to us on the authority of Malik as saying that Omar bin Abd Al-Aziz had once mentioned what had happened in the past concerning the evil deeds committed and the position of justice. He said all that when Hisham bin Abd Al-Melek was with him. Hisham then said: "by Allah, we will not disgrace our fathers and neither will we waste our honour in our nation." Then Omar replied: "What shame which is more shameful than the shame assigned by the Quran!?"

I will Cut those Irrigation Canals off and Turn this River Back to its Old Course

It was narrated that Ibin Ghaniyyah had related to us on the authority of Nawfal bin Al-Furat, who said that Omar bin Abd Al-Aziz had once said to his servant: "Ye aunt, the Messenger of Allah (may peace and blessings of Allah be upon him) had passed away and he had left the Moslems a rich river. Then after him a ruler came over and took great care of that river and he did not allow any drop of it to be wasted. Then another ruler came after and was in charge of that river, but he allowed one irrigation canal to be taken from it. From that day on the people continued to take more canals from that river until it was left completely dry and without any single drop of water in it. By Allah if I remain alive I will cut off all these irrigation canals until I bring it back to its old course."

Omar's aunt answered: "then these people will not be attacked in your view." He replied to her: "And who is going to attack them? The case here is that someone is complaining about a certain right that is taken from him, and I am returning that right to him."

The Leader or the Sheikh said in relation to this matter: "this is what is mentioned in the story: 'Then another ruler came after and was in charge of that river, but he allowed one irrigation canal to be taken from it.' This is said with reference to Omar. But this is wrong. The correct is that it is mentioned with reference to Othman bin Affan.

Indeed, the one who told us about the correct story is Mohammad bin Abd Al-Baqi bin Ahmad, who said: "Nawfal bin Abi Al-Furat said: 'Banu Omayyah used to respect one of Marwan's daughters by allowing her to ride her mule until she reaches the doors of their palaces. When Omar bin Abd Al-Aziz became Caliph he said: "no one will help her down from her mule except me." Therefore, they allowed her into the palace on the back of her mule until she reached his own dome, where he himself helped her to dismount. Then he put for her two big cushions on top of each other to sit on and began joking with her, but at that moment she did not have the mood for joking. Then he said to her: "Haven't you seen the guards at the entrance?" She replied: "yes, I have, and perhaps I have seen them at the doors of those who are much better than you."

When Omar saw that she really did not have the mood for joking and that she is still angry, he stopped joking and began to talk more seriously and said: "Ye aunt, the Messenger of Allah (may peace and blessings of Allah be

upon him) had passed away and he had left the Moslems a rich river. Then after him a ruler came over and took great care of that river and he did not allow any drop of it to be wasted. Then another ruler came after and was in charge of that river, but he allowed one irrigation canal to be taken from it. From that day on the people continued to take more canals from that river until it was left completely dry and without any single drop of water in it. By Allah if I remain alive I will cut off all these irrigation canals until I bring it back to its old course." She answered: "then these people will not be attacked in your view." He replied: "And who is going to attack them? The case here is that someone is complaining about a certain right that is taken from him, and I am returning that right to him."

Any Day I Fear which is not the Day of Judgment then Allah may not Protect me from its Evil

It was narrated that Obeidallah bin Mohammad Al-Tameemi had related to us as saying that I have heard my father and others who had related that when Omar bin Abd Al-Aziz became Caliph he disallowed his relatives to continue to do what was a common practice for them. He took from them all their wealth and land possessions which they have taken unjustly. Then they have presented a kind of complaint against him to his aunt Um Omar, who tried to interfere by saying to him: "Your relatives are complaining against you and they say that you have taken from them the wealth they have earned during the reign of others before you." He replied to her: "I never disallowed them what is theirs or never took anything from them which they possessed legally." Then she replied: "I have seen them talking about it, and I fear that one day they may get really angry with you and show you some bad time." Omar then replied: "Any day I fear which is not the Day of Judgment, then Allah may not protect me from its evil." It was said that he then asked for one dinar, a flank, and for a brazier. Then he put the dinar in the fire of the brazier and began blowing the fire until the dinar became red. Then he picked it up in some tool and put it on the flank. The flank then got burnt or fried and bubbled up. When he saw that he said to his aunt: "Ye aunt, don't you wish to save your nephew from something like this?" His aunt then went away from him to his relatives and said to them: "You should not blame anybody except yourselves. You depended on your friend and made him marry the daughter of Ibin Omar, and then she brought forth to you Omar. Thus, you should not worry about the similarity and be patient with him."

It was also narrated that Mohammad bin Yazeed bin Khanees had related to us on the authority of Waheeb bin Al-Warid, who said: "Banu Marwan gathered at the door of Omar bin Abd Al-Aziz's palace and wanted to see him. Then at that moment his son Abd Al-Melek bin Omar came to see his

father and he saw them there. They asked him a favour by saying: 'either you take permission for us to go in and see him, or you tell him this message on our behalf.' The son said: 'say what you want.' They replied: 'tell him that the Caliph who was before him was more generous in giving us what we wanted and also knew and recognized our positions in society. Your father had taken from our hands everything we possessed.' The son went in to his father and told him what these people had said. Omar then replied: 'tell them that my father said to you, if I did something against the Wish of Allah - or he said my Lord - then I fear I would face the punishment of the Great Day.'"

It was also narrated that Sa'eed bin A'mer had related to us on the authority of Asma' bin Obeid, who said that Anbasah bin Sa'eed bin Al-A's had come once to Omar bin Abd Al-Aziz and said to him: "Ye Emir of the Faithful, the Caliphs who were before you were more generous in giving us what we wanted, but you have stopped all that. I say this for I have a family and children to keep and I also have a village to look after. So please would you allow me to take what I need for my children as well as to my village?" Omar looked at him and said: "The most lovable for us among you is the one who works hard for his keep." Here the Caliph gave this man what he wanted but before he leaves the door he asked him to stop and hear him: "You Aba Khalid! Aba Khalid!" The man came back to Omar and the latter said to him: "Try as many as you can to mention death. For if you were having hard times in your life, then it would give you more hope and would ease things for you. And if you were having abundant affluence or living in luxury, then it would make it less luxuriant."

It is my Own Self and I am Trying to Defend it

It was narrated that Omar bin Ali bin Mokadam had related to us that Ibin Suleiman bin Abd Al-Melek had said to Muzahem: "I need to see the Emir of the Faithful Omar bin Abd Al-Aziz for something important." Muzahem said that I took permission for him to go in to see the Caliph, and the Caliph said: "show him in!" Then I let Ibin Suleiman into the presence of Omar. Then Ibin Suleiman said to the Caliph: "Ye Emir of the Faithful, why don't you give me back what you have taken from me?"

Then Omar replied: "Allah forbid that I will ever give you back what is not yours as assigned in the law of Islam."

Ibin Suleiman answered: "these are my documents to prove possession of the land."

While saying this he took out some papers from his sleeve and gave them to Omar. Omar looked at the papers and then asked him: "who owned that land before?"

Ibin Suleiman answered: "that evil-doer Ibin Al-Hajjaj."

Omar then said: "that man is rather more entitled to reclaim his wealth

than you."

Here Ibin Suleiman said: "Ye Emir of the Faithful, this land is originally taken from the Treasury House of the Moslems."

Omar then said: "the Moslems are more entitled to have it than anyone else."

Ibin Suleiman said: "Ye Emir of the Faithful, please give me back my document."

Omar then said to him: "If you had not brought it forward to me here I would never have asked you for it. But since you brought it yourself we will never allow you to reclaim what is not legally yours."

It was said that Ibin Suleiman wept when he heard that from Omar bin Abd Al-Aziz. Muzahem also narrated: "And I said: 'Ye Emir of the Faithful, this is Ibin Suleiman and you do that with him!"

Omar replied: "Woe unto you Muzahem, this is my own self and I am trying to defend it. I am trying to find something good for him in the same way I try for my own son."

It was also narrated that Shua'yeb (who is Ibin Safwan) had related to us on the authority of Bishr bin Abdullah bin Omar, and on the authority of some men from the family of Omar that Hisham bin Abd Al-Melek had said to Omar bin Abd Al-Aziz: "Ye Emir of the Faithful, I am the messenger of your own family, and I will tell you what they really keep inside themselves and they wish to say it openly to you. They say to you to resume applying your own opinions over what you control within your hands, but to leave things as they are concerning those who were immediately before you and those before them. That is, leave them to possess what they possessed in the manner of letting the past as past." Then Omar said: "What do you say if I bring you here two records, one from Mu'awiyyah and the other from Abd Al-Melek bin Marwan? What do you say if these two records say different things about the same case? By which one should I take things?" Here Hisham said: "you should take by the old one." Omar then said: "I have found that the Book of Allah is the oldest of records, and I am applying it to all cases which are presented to me today, and also to those which were decided by others before me."

Moreover, Sa'eed bin Khalid bin Amr bin Othamn said to Omar bin Abd Al-Aziz: "Ye Emir of the Faithful, go ahead in whatever you want to do today in the name of justice and according to what is right. But we want you to leave away from those who came before you and to forget what they have done, be it good or bad. We think this is enough action by you." Omar then said to him: "I ask you by Allah to Whom we will all return to tell me the truth about what would you do if you are faced with the following case: 'If you see that a man died and left many children, young and old; and then the older ones badly treated their younger brothers and took all their money; and then the younger ones realized what had happened to them and came to you complaining about what had happened to their money; so what would you do to them?" Here Sa'eed said: "then I would have given them back all their due rights until they are satisfied." Omar then said: "This is what I am doing for I

have found many rulers before me who controlled and dominated their people and unjustly took whatever they liked from them. These subjects obeyed their rulers by force. But when I became Caliph they came to me complaining about those past evil deeds committed against them. Therefore, the least I can do for these weak people is to give them back what is taken from them by the strong, and to raise the morale of those who were weakened by the assumed noblemen." Here Sa'eed concluded: "May Allah give you success, ye Emir of the Faithful!"

It was also narrated that Abdees bin Yahyah Abou Nibatah had related to us on the authority of Malik bin Anas, who said that Omar bin Abd Al-Aziz had once said to a son of Suleiman bin Abd Al-Melek: "I used to accompany your fathers, and I tell you that I have never seen anyone who is so keen and so careful about this world more than them. They died and they left this world in a better state than when they were in it."

Are you Calling me to Commit Adultery

It was narrated that Damrah had related to us on the authority of Ibin Shawzab who said that Omar bin Abd Al-Aziz had once with him one of his neighbours and in the company of Al-Abbas bin Al-Waleed bin Abd Al-Melek. It was said that every time a maid passed them this neighbour would look at her as if he desired her and then would say: "Ye Emir of the Faithful, I would like this one." But when he repeated that many times, the Caliph said to him: "are you calling me to commit adultery!?" It was narrated that then Al-Abbas went out to his own people, and on his way he met some of them and said: "how could you sit at the doors of some man who would claim that your fathers were adulterers?"

He was so Tough with the People of Bani Omayyah

It was narrated that Ismael bin Abi Hakeem had related to us the following: "Omar bin Abd Al-Aziz had once with him some people from Bani Marwan. It was said that he closed the doors at them and said to his servant: "when I call you to bring to us the food, take your time and don't bring it quickly." It was said that Omar kept them within these doors until the day was over. In fact, these people were not used to being kept and treated like that. Then when the servant came over to the Caliph, the latter said to the former: "Woe unto you! Where is the food for us? Bring it here!" Then the servant said: "Yes, now ye Emir of the Faithful!" It was said that when the servant was late again Omar said them: "would you like, in the mean time, to take some mush and dates?" It was said that they brought them some mush and dates and they ate what they could. When they finished the servant arrived with the food they were waiting for. But they refused the food because they could not eat any more. Then Omar said to them: "why don't you eat?" They answered him: "Ye Emir of the Faithful, we cannot any more." It was said that he had in fact said the same thing to them in another occasion and they refused to eat. Then he said to them: "Woe unto you Bani Marwan! why then the rush for the fire!" Then he cried and made many others cry like him.

It was also narrated that Abou Bakr Al-Marwazi had related to us that he had heard Ahmad bin Hanbal saying: "Omar bin Abd Al-Aziz had been very harsh on the people of Bani Omayyah."

Chapter Twenty One

What has been Preached upon him

The Sermons Given by Al-Hasan Al-Basari to Omar bin Abd Al-Aziz (may Allah bless their souls)

The First Sermon

What is this World?

It was narrated that Abou Salih, the writer of Al-Layth bin Sa'ad, had related to us as saying: "I have taken it from Al-Layth bin Sa'ad." He meant by "it" the letter of Al-Hasan bin Abi Al-Hasan to Omar bin Abd Al-Aziz (may Allah bless their souls). The letter reads as follows:

> "And so, you should know ye Emir of the Faithful that this world is only an ephemeral and transitory abode; it is not an abode of stay. Adam was sent down to it from Paradise as a kind of punishment. Anyone who does not know what the Reward of Allah is will think it a reward for him. And anyone who does not know what the punishment of Allah is will think it a punishment for him. Every time this world has its own way of perdition, but this perdition is not in itself a perdition. This world humiliates anyone who honours it, and scorns anyone who highly respects it. It destroys the one who completely resorts to it. Every time this world also has its own way of killing. It is like the poison which is eaten by the man who does not know that it is a poison but yet it contains the elements of his death. Therefore, the provisions in it is leaving it; and wealth in it is its poverty. Thus, ye Emir of the Faithful, be in it like the one who is trying to heal his own wounds; the one who is patient with the strong medicine for the fear that his disease will not last. Be like the one who is hiding and protecting himself for a while for the fear of what he hates for a long time.
>
> The virtuous people in it were as follows: their logic was to follow the correct and to walk humbly. Their food was from its good supply and rich

materials. They used to go about closing their eyes from what is not theirs and what is forbidden for them to see. They were as frightened on land as they were at sea. Also their heavenly invocations when they are happy are the same of those when they are in trouble. Had it not been for the fixed ages prescribed for them, their souls would not have been strengthened in their bodies for the fear of punishment and also for desiring the reward. The Creator is Exalted and Elevated so highly within themselves, hence the created ones are looked at as being so small in their eyes.

Ye Emir of the Faithful, you should know that meditation will lead you to the good and to do good. Also repentance for an evil deed will lead you to abandoning it. You should also know that the transient and the ephemeral, even if it was plentiful, is not worthy of being favoured over the eternal and the lasting even if its demand was so dear. Also, the possibility of having an interrupted supply that follows a long-lasting rest is much better from speeding an interrupted rest that follows an eternal supply and a long-lasting repentance. Thus, be ware of this destructive world, this humiliating and killing world. Indeed, it is a world which decorated itself by its deceptions and betrayals, and it killed by its false arrogance, and ultimately deceived by its false expectations. This world became like a highly polished and powdered bride, a bride upon whom all eyes were looking, with whom all hearts were passionately infatuated, and with whom all selves were in love. However, this bride is a killer to all her husbands. The remaining or following men are not learning the hard lesson from those who came before them and exemplified themselves in the past; neither those old ones are effectively teaching the young ones about their experience in this world and its effects. Moreover, even the most learned man and the most believer in Allah changed his attitude of worship when he was told about this world. All hearts refused everything else except its love, and all selves refused everything else but its passion. When someone devotes his love to something he will never see anything else and will never give any sense or reason except to it. He will even die in following it and will think it as the most precious thing in this world. Thus, when these two men behave like that they are then two lovers, two followers, and two exercisers of judgment.

The lover of this world will take from it as much as he can and it will enrich him. But he will also dominate and do all evil things and forget. He will go all for it and forget the principles upon which he was created by his Creator. When he did so he is totally lost from the proper Path to Allah and also his stay in this world is lessened. Here his feet will no longer carry him and he will die as a result to what he was doing in this world despite his strength and his great expectations from it. That is why his repentance became greater and his sorrows multiplied in addition to what he has experienced and suffered from his intoxication and agony. But the agony of death and its sadness had really worked its way on him in the same way of the choking feeling of passing which made things worse for him and which cannot really be described here.

However, the other man who dies before he satisfies his needs and wishes in it will die in his grief and agony without getting what he wanted from it. He will die without relieving himself from the torment and torture of this world. Indeed, they both left away without provisions and also arrived at no resting place. Thus, ye Emir of the Faithful, be completely ware of this world! It is like a snake with its smooth skin but it kills in its poison. Leave off all what you like in it for hardly anything there will accompany you when you are away. You should also put away from your shoulders all its worries and anxieties when you are certain that you are going to leave it. You should also make the strongest thing in it as your wish or the last of your wishes. Also, you should be at your utmost care and caution when you are so pleased with it. For whenever the worldly man feels safe about one of its pleasures, then it leads him from this pleasure to what is harmful for him. And every time he wins something from it he really likes, it turns it into something he really hates. Thus, what is pleasing in it is harmful to its own people; and what is useful in it today is harmful tomorrow. Luxury in it is connected with disaster and plight; staying in it is also ...[sic]. Thus, its pleasure is mixed with grief and sorrow, and also the rich man in it is stolen.

Ye Emir of the Faithful, look into and unto this world the look of the passing ascetic; do not look the look of the tormented lover! You should also know that it replaces the guest or the passer-by with the lodger. It torments the one who indulges in its pleasures and destroys the one who feels safe in it. This world does not bring back what is gone. Anything which is coming from it will inevitably arrive. Also, every man who follows what is clear in it will be agonized and aggrieved. So be ware of it for its hopes are false; its expectations are not valid; living it is torment; and also its serenity is opaqueness and dreariness. In it you are always in danger: either in an ephemeral and passing grace, or in an overwhelming plight, or in an outrageous catastrophe, or in an eminent death. Thus, the wise and reasonable man will lead a hard life in this world, for he is in danger because of its graces and goods. He is also very wary from its plight and he is certain of death in it. If Allah the Exalted and the Elevated had not told us news about, had not given us examples about it, and had not ordered us to lead an ascetic life in it, then this world would have awakened the asleep and would have cautioned the wise man. And why not? It was said that Allah the Exalted and the Elevated has shown his Wrath upon it and has always Warned man about it. Allah the Exalted and the Elevated did not esteem it highly and looked at it as being small. For Him it is smaller than a pebble and even smaller than one kernel. Indeed, it was related to us that Allah the Exalted and the Elevated did not Create anything more loathsome to Him than this world. He never looked at it since He had created it.

Indeed, this world was offered to our Prophet Mohammad (may peace and blessings of Allah be upon him) with all its treasures and keys and without lessening his position near Allah even in the size of a mosquito

wing, but he refused to accept it. Nothing really stopped him from accepting it - although he knows that Allah the Exalted and the Elevated had promised him that his position near Him would never be lessened and would give him all what He had promised him - except that he knew that if Allah the Exalted and the Elevated hated something he would hate it too, and if He belittled or devaluated something then he would devaluate it in the same way. Indeed if he had accepted it then that would have been the evidence that he liked it and that he would have liked to accept it. But he hated to disobey the order of Allah, or to like what Allah hated, or to consider high what the Creator considered low among His Creations.

It was narrated that Mohammad bin Al-Hasan had said: "the end of that sermon contained the following": 'And do not take this speech to be a sort of testimony against you. May Allah bless us with His graces and with this sermon! May the peace and the blessings and graces of Allah be upon thee.'"

The Second Sermon

It was narrated that Ibrahim As-Saqa had related to us on the authority of Asram Al-Khurasani who said that Omar bin Abd Al-Aziz had written to Al-Hasan saying to him: "Advise me!" Then Al-Hasan wrote to him:

"And so, ye Emir of the Faithful! In order to be followed as an example, be a brother to your other Moslems! Be a son to the elders, and a father to the younger ones. You should punish everyone of them for their sins and according to his body. Also, do not hit anyone as a result of your anger even if it was one blow, for you will go to hell."

The Third Sermon

It was narrated that Is-haq bin Sa'eed bin Al-Hasan An-Nasa'i had related to us on the authority of his grandfather Al-Hasan bin Sufyan, and also on the authority of Sufyan bin Awyaynah, who said that Al-Hasan bin Abi Al-Hasan had written a letter to Omar bin Abd Al-Aziz in which he said:

"You should know that the greatest terror and the most abominable and horrid thing which will occur to you is still coming in your way and has not yet been overcome. By Allah you will face that and go through it no matter how much you try to avoid it. You will go through it either safely by escaping from it, or it will break you down."

The Fourth Sermon

Asceticism is the Head of Reform

It was narrated that Abou Abdullah As-Soufi had related to us as saying that Omar bin Abd Al-Aziz had written to Al-Hasan and said: "Advise me and be brief!" Then Al-Hasan wrote back to him:

> "And so, I tell you that the principal thing which will reform you, and that which will be reformed through you, is asceticism in this world. Indeed, asceticism is embodied in complete faith; faith is also embodied in meditation, and meditation in consideration or contemplation. For if you give some meditation and thought to this world you will find it not worthy of giving away or selling your own self in it. Instead, you will find that the best way to honour yourself in this world is to think of and look into the contemptible positions in this world. This world is an abode of plight and catastrophes and an abode of inattentions."

The Fifth Sermon

We must Overcome the Hurdle, and behind it is either Paradise or Hell

It was narrated that Al-Juneid had related to us on the authority of Sari who said that Al-Hasan wrote to Omar bin Abd Al-Aziz and said: "And so, if you had the age of Noah, the ownership of Suleiman, the faith of Ibrahim, and the wisdom of Luqman, then you would have to face the agony of death. Behind death there are two abodes: if you miss one of them you will end up in the second." Indeed, it was said that when Omar bin Abd Al-Aziz heard that he wept so much.

It was also narrated that Abou A'sem had related to us on the authority of Shabeeb bin Bishr who said that Omar bin Abd Al-Aziz had written to the learned men or the theologians of Iraq and asked them to come to him. It was said that Al-Hasan could not come to him because of a health problem in his stomach. That is why Al-Hasan wrote to Omar the following: "Ye Emir of the Faithful, if you behaved in an upright or straight way then they will be sincere and straightforward too; and if you deviated they would deviate too. Ye Emir

of the Faithful, if you had the age of Noah, the ownership of Suleiman, the faith of Ibrahim, and the wisdom of Luqman, then you would have to face and overcome the hurdle (of death). Behind this hurdle there is either Paradise or Hell: if you miss the one, you will end up in the other."

It was said that when Omar bin Abd Al-Aziz received this letter he put it on his eyes and wept while saying: "how could I have the age of Noah, the ownership of Suleiman, the faith of Ibrahim, and the wisdom of Luqman!? If I had had all that then I would have drunk with the glasses of the Former Men."

The Sixth Sermon

Take from your Ephemeral Abode which will not Last to your Eternal one which will never Die away

It was narrated that Dawood bin Al-Muhabbir and Shua'eeb bin Muhriz had related to us on the authority of Abd Al-Wahid bin Zeid, who said that Al-Hasan wrote to Omar bin Abd Al-Aziz and said: "And so, ye Emir of the Faithful, the long stay in an abode which is not eternal is meaningless. That is why I advise you to take from your ephemeral abode which will not last to your eternal one which will never die away! And may peace be upon thee."

It was said that when Omar bin Abd Al-Aziz read this letter he wept and said: "Indeed Abou Sa'eed had given his advise and he was brief."

The Seventh Sermon

It was also narrated that A'wn bin Mua'amar had related to us as saying that Al-Hasan wrote to Omar bin Abd Al-Aziz the following: "May peace be upon thee! And so, ye Emir of the Faithful! You are as if you have never been in this world, and you are still in the Hereafter."

Indeed, this story was narrated in a different way:

"It was narrated that A'wn bin Mua'amar had related to us as saying that Al-Hasan wrote to Omar bin Abd Al-Aziz the following: "And so, as if the last one destined to die had died." Then Omar bin Abd Al-Aziz wrote back to him:

"And so, you are as if you have never been in this world, and as if you are still in the Hereafter. And may peace be upon thee."

The Sermon of Tawoos to Omar bin Abd Al-Aziz

It was narrated that Qahdam bin Abou Bishr had related to us on the authority of his father and the authority of Riyah bin Obeidah, who said that Omar bin Abd Al-Aziz had written a letter to Tawoos in which he asked him about some matters. Then Bishr wrote back to Omar a letter of only ten words, no more no less. Indeed, it was said that Omar never received such a wonderful letter which he really liked when he read it. This letter reads:

> "May peace be upon thee, ye Emir of the Faithful! Allah the Exalted and the Elevated sent down a Book in which He permitted what is Halah and forbade the forbidden. Allah set this Book as an exemplar to be followed. He made some of it very concise and unique and some of it as being similar. This Book permitted the Halal of Allah and forbade the forbidden by Allah. Thus, I tell you to think of the Examples set by Allah, and also to act in compliance with its lessons and wise precisions. You should also have faith in its similarities. And may peace be upon thee!"

The Sermon of Salim bin Abdullah to Omar bin Abd Al-Aziz

I Saw that in Dealing with People I should Follow the Steps of Omar bin Al-Khattab

It was narrated that the trustworthy Yunus bin Ja'afar Al-Raqqi had related to us that Omar bin Abd Al-Aziz had written a letter to Salim bin Abdullah bin Omar bin Al-Khattab in which he said:

> "And so, Allah the Exalted and the Elevated whose name is Blessed had sent me down an affliction in making me responsible for you and leader among you without taking into consideration my own opinion about the matter and without my request for it. The whole matter came as a destiny to me from the Most Gracious Most Merciful. Therefore, I ask the One Who fated me with this burden of responsibility for my own nation and land to help me to perform my duties and to protect my End and the End of my own subjects for whom I am responsible. Indeed, I thought that in running this nation I should follow the steps of Omar bin Al-Khattab (may Allah be pleased with him) if Allah the Exalted willed that and if I could do it. Therefore, I ask you to send me the books of Omar and all those principles upon which he depended on judging the Qiblah people and the Covenant people. I ask this because I am following Omar's steps and his guide-lines, Allah willing, and I invoke the Blessings and help of Allah to make me do that and in compliance with what He wishes and likes."

When Salim received that from Omar, he wrote back to him:

> "And so, Allah the Exalted and the Elevated created this world for whatever He really wanted for Man. He made its span of time short as if the difference of time between its beginning and its end is just one hour of a day. Then He fated its occupants with death when He said: "Everything that exists will perish except His own Face, to Him belongs the Command, and to Him will ye all be brought back." (*Al-Qasas, or the Narration sora, verse 88*). Ye Omar, the people of this world cannot do anything in it until it leaves away from them and they, too, die away and leave it. This is how Allah sent His Messenger, how He sent down His Book, and how He set for us the examples to follow and how He gave the

promises. Allah the Exalted made His religion as one religion according to the First ones and the Last ones. His Messengers never differed or argued about that and no one changed His words. Also, ye Omar, you seem to be a different man from the children of Adam. You feel satisfied with what satisfies any man of them concerning food and drink that you need. You should be very grateful to Allah the Exalted which made you feel like that, and you should keep that between you and your Lord Who should always be thanked for all the graces.

You should also be grateful for being granted the grand position of the Caliph of the Moslems, the position where you will be the Leader and no one will dictate you except Allah the Exalted and the Elevated. If you can avoid losing yourself and your own people on the Judgment Day, then do it. There were men before you who had done all what they could do, and who revived all what they could revive, and they were given all kinds of means until other men were born from them. These new men grew up and thought that what their fathers were doing was the right thing or even the *Sunnah* which should be followed. Thus, they closed down the means of luxury for the people. But whenever they closed down one of these means of luxury they had one door of distress opened for them. Therefore, if you can - and there is no power and no strength save in Allah - open for the people the doors of luxury then do! For whenever you open one of these doors Allah the Exalted and the Generous will shut out from you the door of affliction. Whenever you want to depose one of your governors you should not say that I cannot find another one who would do his job. For if you want to depose or dismiss one you should dismiss him for Allah, and if you want to appoint one appoint him for Allah too. Allah the Exalted provided you with many helpers and He sent them down to you. You should also know that the amount of help from Allah the Generous to you is measured according to your intention. If your intention is complete then the help of Allah the Generous for you will be complete. But if your intention is lessened then the help of Allah will be lessened accordingly.

Ye Emir of the Faithful, you should also know that there were men before you who met the greatest of hurdles and disasters, who struggled against the agonies of death from which they were fleeing. Indeed, their stomachs got burst because they used to stuff them without ever being satisfied. Similarly, their eyes, which were never satisfied with pleasures, were also gouged out. Their necks got broken without the luxury of soft beds and pillows and all the luxury of safe homes and servants. They have now become corpses under the folds of the earth. By Allah if they were buried beside some poor people then those poor ones would be harmed from their foul smells even if they have spent countless amounts to apply perfumes to change that foul smell. Indeed all what they have done was a sort of extravagance. To Allah we belong, and to Him is our return. The greatest and the worst of afflictions which befell you and for which I have already given examples is the people of Iraq, yes the people of Iraq. I ask you to treat them so kindly for they will not impoverish you

if you bring them close to you and you will not be richer if you keep them away from you.

Ye Emir of the Faithful, I ask you to make sure that when you appoint one of your governors to Iraq give him a very strong warning, a warning which is so close to a punishment, never to take the people's money and never to kill illegally, and to act only according to the law. Ye, Omar! I warn you against the temptations of money, money! I warn you against the shedding of blood. I tell you that you will in no way escape from the Wrath of Allah and His severe punishment if you knew of some unjust ruler and then you did not remove him immediately. I also ask you to warn your governors never to act and apply illegal things, never to rule a ruling depending on a shaky and doubtful evidence, and never to stop any goods from the Moslems and monopolize it for themselves. I warn you if dared to do that then you would be brought forward on the Day of Judgment a humiliated small man. And if you avoided doing that then you will know the pleasure of doing good through your hearing, vision, and heart.

Ye Emir of the Faithful, you wrote to me asking me to send you the books of Omar bin Al-Khattab and the ways in which he dealt with the Qiblah people and the Covenant people, I tell you that Omar (may Allah be pleased with him) had ruled in a different time than yours, and had appointed as governors other men than yours. Thus, if you acted in your own time in the way Omar bin Al-Khattab had acted in his, especially after what you had seen in your nation and the affliction that befell you, then you would be wishing to become a better ruler or to have a higher position towards Allah than Omar bin Al-Khattab. Thus, I ask you to say what the good servant says: "And my success (in my task) can only come from Allah. In Him I trust, and unto Him I look." (*Houd sora, verse 88*).

It was also narrated that Mousa bin Uqbah had related to us on the authority of Salim bin Abdullah bin Omar bin Al-Khattab that Omar bin Abd Al-Aziz had written a letter to him in which he said:

"From the servant of Allah, Omar, the Emir of the Faithful, to Salim bin Abdullah, may peace be upon thee. I thank Allah for you, the One Allah: there is no Allah but He.

And so, Allah sent me down an affliction in making me responsible for the affairs of this nation without taking into consideration my own opinion about the matter and without my request for it. The whole matter came as a destiny and fate to me from the Most Gracious. Therefore, I ask the One Who fated me with whatever burden of responsibility in this nation to help me to perform my duties and to provide me with the gift of their listening to me and offering me their obedience and their good help. Also, may Allah help them to get from me the compassion and justice they deserve! Therefore, when you receive this letter of mine, I would like you

to send me the books of Omar bin Al-Khattab and all those principles upon which he depended on judging the Qiblah people and the Covenant people. I ask this because I am following Omar's steps and his guidelines, if Allah helped me to this. May peace be upon thee!"

When Salim bin Abdullah received that from Omar, he wrote back to the servant of Allah, Omar, the Emir of the Faithful:

{In the Name of Allah, Most Gracious Most Merciful}. From Salim bin Abdullah bin Omar to the servant of Allah, Omar, the Emir of the Faithful. May peace be upon thee. I thank Allah for you, the One Allah: there is no Allah but He.

And so, Allah created this world for whatever He really wanted for Man. He made its span of time short as if the difference of time between its beginning and its end is just one hour of a day. Then He fated it and its occupants with death when He said: "Everything that exists will perish except His own Face, to Him belongs the Command, and to Him will ye all be brought back." (*Al-Qasas, or the Narration sora, verse 88*). The people of this world cannot do anything in it until it leaves away from them and they, too, die away and leave it. This is how Allah sent down His Book, sent His Messengers, how He presented threats in them, how He set for us the examples to follow, and how He connected and linked through them. Allah the Exalted firmly laid down His religion as one religion according to the First ones and the Last ones. He the Exalted did not differentiate between His Books, and neither His Messengers ever differed or argued about that and no one changed His words. No man ever had any trouble in performing something related to Him and which pleased someone else; nor anyone got pleased in performing something related to Him and which caused troubles to someone else. Also ye Omar, you seem to be a different man from the children of Adam. You feel satisfied with what satisfies any man of them concerning food, drink and dress that you need. You should be very grateful to Allah the Exalted which made you feel like that, and you should keep that between you and your Lord Who should always be thanked for all the graces.

You should also be grateful for being granted the grand position of the Caliph of the Moslems, the position where you will be the Leader and no one will dictate you except Allah the Exalted and the Elevated. If you can avoid losing yourself and your own people on the Judgment Day, then do it - and there is no power and no strength save in Allah -. There were men before you who had done all what they could do, who exterminated what they could exterminate from the Truth, and who revived all what they could revive from Falsehood, and they were given all kinds of means until other men were born from them. These new men grew up and thought that what their fathers were doing was the right thing or even the *Sunnah* which should be followed. Indeed, they did not close down the means of luxury for the people, and whenever they did close down one of these

means of luxury they had one door of distress opened for them. Therefore, if you can open for the people the doors of luxury then do! For whenever you open one of these doors then many doors of affliction will be shut out for you. Whenever you want to depose one of your governors you should not say that I cannot find another one who would do his job. For if you want to depose or dismiss one you should dismiss him for Allah, and if you want to appoint one appoint him for Allah too. Allah the Exalted provided you with many helpers and He sent them down to you. You should also know that the amount of help from Allah the Generous to you is measured according to your intention. If your intention is complete then the help of Allah the Generous for you will be complete. But if your intention is lessened then the help of Allah will be lessened accordingly.

Ye Emir of the Faithful, if you can come to meet Allah on the Day of Judgment without being followed by anyone who felt that you treated him unjustly, then do come! If you come like that and many others before you who would come feeling jealous of you for not having many followers, and especially you are not jealous of them for their many followers, then do come! And there is no power and no strength save in Allah. Also, you should know that there were men before you who met the greatest of hurdles and disasters, who struggled against the agonies of death from which they were fleeing. Indeed, their stomachs got burst because they used to stuff them without ever being satisfied. Similarly, their eyes, which were never satisfied with pleasures, were also gouged out. Their necks got broken without the luxury of soft beds and pillows and all the luxury of safe homes and servants. They have now become corpses under the folds of the earth. By Allah if they were buried beside some poor people then those poor ones would be harmed from their foul smells even if they have spent countless amounts to apply perfumes to change that foul smell. Indeed all what they have done was a sort of extravagance and a kind of deviation from the Truth. To Allah we belong, and to Him is our return. Ye Omar, the greatest and the worst of afflictions which befell you in this nation and for which I have already given examples is the people of Iraq. I ask you to treat them so kindly for they will not impoverish you if you bring them close to you and you will not be richer if you keep them away from you. They have been ruled by many ruthless rulers who took their money and who killed many of them illegally.

Ye Emir of the Faithful, I ask you to make sure that when you appoint your governors to Iraq give them a very strong warning never to rule unjustly, never to act illogically, and never to be arrogant and tyrannical in their behaviour. Tell them never to take the people's money and only to act according to the law. Tell them, too, never to monopolize or stop the supplying of goods to the Moslems. Oh Allah, Allah ye Omar! I warn you against the temptations of all these. I warn you if dared to do that then you would be brought forward on the Day of Judgment a humiliated small man. And if you avoided doing that then you will know the pleasure of doing good through your hearing, vision, and heart.

Ye Emir of the Faithful, you wrote to me asking me to send you the books of Omar bin Al-Khattab and the ways in which he accommodated between the Moslems and the Christian people, I tell you that Omar (may Allah be pleased with him) had ruled in a different time than yours, and had appointed as governors other men than yours. I hope if you acted in your own time in the way Omar bin Al-Khattab had acted in his, then you would be wishing to become a better ruler or to have a higher position towards Allah than Omar bin Al-Khattab. Thus, I ask you to say what the good servant says: "I wish not, in opposition to you, to do that which I forbid you to do. I only desire your betterment to the best of my power. And my success (in my task) can only come from Allah. In Him I trust, and unto Him I look." (*Houd sora, verse 88*). And may peace be upon thee!"

It was also narrated that Mua'ammar bin Suleiman Ar-Raqqi had related to us on the authority of Al-Furat bin Suleiman that Omar bin Abd Al-Aziz had written a letter to Salim bin Abdullah in which he said:

"may peace be upon thee. I thank Allah for you, the One Allah: there is no Allah but He.

And so, Allah the Exalted and the Elevated sent me down an affliction in making me responsible for the affairs of this nation without taking into consideration my own opinion about the matter and without my request for it. The whole matter came as a destiny and fate to me from the Most Gracious. Therefore, I ask the One Who fated me with whatever burden of responsibility in this nation to help me to perform my duties towards His servants and His nation. Also, may Allah provide me, through them, the gift of obeying Him the Exalted in all what we do, and to get from me the compassion and justice they deserve! Moreover, May Allah provide me with the gift of their listening to me and offering me their obedience and their good help.

Therefore, when you receive this letter of mine, I would like you to send me the books of Omar bin Al-Khattab and all those principles upon which he depended on judging the Qiblah people and the Christian people. I ask this because I am following Omar's steps and his guide-lines, if Allah helped me to this. May peace be upon thee!"

When Salim bin Abdullah received that from Omar, he wrote back to him:

"From Salim bin Abdullah to Omar bin Abd Al-Aziz. May peace be upon thee. I thank Allah for you, the One Allah: there is no Allah but He.

And so, Allah the Exalted and the Elevated created this world for whatever He really wanted for Man. He made its span of time short as if the difference of time between its beginning and its end is just one hour of a day. Then He the Exalted destined its people to death. Ye Omar, you

should be grateful for being granted the grand position of the Caliph of the Moslems. If you can avoid losing yourself and your own people on the Judgment Day, then do it. There were men before you who had killed all what they could kill and who had revived all what they could revive. In fact, they were given all kinds of means until other men and woman were born from them. These new men thought that what their fathers were doing was the right thing or even the *Sunnah* which should be followed. Whenever you want to depose one of your governors you should not say that I cannot find another one who would do his job. For if you want to depose or dismiss one you should dismiss him for Allah, and if you want to appoint one appoint him for Allah too. Allah the Exalted provided you with many helpers and He sent them down to you. You should know that the amount of help from Allah the Generous to you is measured according to your intention.

Ye Emir of the Faithful, if you can come to meet Allah on the Day of Judgment without being followed by anyone who felt that you treated him unjustly, then do come! If you come like that and many others before you who would come feeling jealous of you for not having many followers, and especially you are not jealous of them for their many followers, then do come! You should know that there were men before you who met the greatest of hurdles and disasters, who struggled against the agonies of death from which they were fleeing. Indeed, their stomachs got burst because they used to stuff them without ever being satisfied. Similarly, their eyes, which were never satisfied with pleasures, were also gouged out. Their necks got broken without the luxury of soft beds and pillows and all the luxury of safe homes and servants. They have now become corpses under the folds of the earth. By Allah if they were buried beside some poor people then those poor ones would be harmed from their foul smells even if they have spent countless amounts to apply perfumes to change that foul smell. Indeed to Allah we belong and to Him is our return. Ye Omar, the greatest and the worst of afflictions is this one which befell you in this nation! I ask you to make sure that when you appoint one of your governors give him a very strong warning, a warning which is so close to a punishment, never to take the people's money and never to kill illegally, and to act only according to the law. Ye, Omar, I warn you against the temptations of money, money! I warn you also against the shedding of blood, blood.

Ye Emir of the Faithful, you wrote to me asking me to send you the books of Omar bin Al-Khattab and the ways in which he accommodated between the Moslems and the Christian people, I tell you that Omar (may Allah be pleased with him) had ruled in a different time than yours, and had appointed as governors other men than yours. You are also ruling in a time after his and you know what he had done. I hope if you acted in your own time in the way Omar bin Al-Khattab had acted in his, especially after you have been afflicted with a great deal of injustice, then you would be wishing to become a better ruler or to have a higher position towards

Allah than Omar bin Al-Khattab. Thus, I ask you to say what the good servant says: "I wish not, in opposition to you, to do that which I forbid you to do. I only desire your betterment to the best of my power. And my success (in my task) can only come from Allah. In Him I trust, and unto Him I look." (*Houd sora, verse 88*).

Indeed, this story was also narrated by Is-haq bin Suleiman on the authority of Hanzalah bin Abi Sufyan, who said that Omar bin Abd Al-Aziz had written a letter to Salim bin Abdullah bin Omar in which he asked him: "I would like you to write to me some Omar's letters ..." Indeed he reproduced the same text which is mentioned above.

Finally, this story was narrated by Ali bin Thabit on the authority of Ja'afar bin Barqan who reproduced the exact narrative of events mentioned in this chapter.

The Sermon of Salim and Mohammad bin Ka'ab to Omar bin Abd Al-Aziz

You must be as the one who is healing a wound: he is so patient with the medicine strength for he hopes to get cured:

It was narrated that Rouh bin Ubadah had related to us on the authority of Omar bin Zur who said that when Omar bin Abd Al-Aziz became Caliph, Salim bin Abdullah and Mohammad bin Ka'ab came to see him. They found him in a sad situation. That is why he came to one of them and said: "advise me please!" Then one of them said to him:

> "Ye Emir of the Faithful, Allah the Exalted did not elevate anyone else of His creatures above you. That is why you should not allow any of His creatures to be more obedient to Him than you. You should also make three different classifications of people: to put the big one in the position of the father, the middle one in the position of the brother, and the young one in that of the son. Thus, respect and obey your father, connect with your brother, and be compassionate with and care for your son. You should also know that you are the first Caliph to die."

Then Omar bin Abd Al-Aziz came over to the second man and said to him: "advise me!" The man then said to him:

> "Ye Emir of the Faithful, this world is a deserted and rotten place, a kind of removed food, a parade of afflictions, and an abode of viperous and poisonous creatures. This world is surrounded with humiliation and is killed with death. Every pleasant moment in it is blended with sorrow, and every pleasure in it is mixed with arrogance. Those who were happy in it wanted to abandon it, and it was taken away from those were miserable in it. Therefore, ye Emir of the Faithful, you should be in it as the one who is healing a wound, who is so patient with the strength of the medicine for he hopes to get cured.

It was said that when Omar heard this he wept and said: "there is no power and no strength save in Allah."

The Sermon of Mohammad bin Ka'ab to Omar bin Abd Al-Aziz

Open the Doors and Ease away the Veil:

It was narrated that Hatim bin Al-Layth had related to us on the authority of a sheikh from Bani Tameem who said that Omar bin Abd Al-Aziz had had in his company Hisham bin Masad and they were talking with each other. Then Omar mentioned something which made him cry. At that moment his servant Muzahem came in and said to his Master: "Mohammad bin Ka'ab Al-Qurazi is at the door." Then Omar said to Muzahem: "show him in!" Then Mohammad bin Ka'ab came in and he saw Omar bin Abd Al-Aziz wiping his eyes from tears. Mohammad then said to Omar: "Ye Emir of the Faithful, what made you cry like that?" Hisham bin Masad answered: "he cried because of so and so. Mohammad then said to Omar:

"Ye Emir of the Faithful! This world is just like a market, where people come out of the market either getting something useful, or with something harmful to them. There are many people who were taken in by the world's temptations and which led us to this situation. They were immersed in the temptations of the world until death caught them and overwhelmed them. When they died they left this world with a great deal of blame and very empty-handed when they could not prepare themselves for the Hereafter. They did not take from the world anything that they liked in the Hereafter and nothing what they hated in Paradise. I swear to Allah that they did not gather around those who did not thank them and neither they went to those who did not excuse them. Ye Emir of the Faithful, we are right to look at those works through which they are give a lot - or he said which they are envied - the thing which made them its inheritors. Also we should look at those acts which you do not want them to do or you are worried at them that they may do, and then advise them not to do them.

Ye Emir of the Faithful, have faith in Allah and put two things or two ways in your heart. First, you should wish for the one whom you like to be with you when you come to face your Lord the Elevated and the Exalted. You should look at him as a replacement where no replacement would be possible. Second, you should not go to get any piece of goods which was left by those who were before you where you hope to give it to anyone with you now. So have faith ye Emir of the Faithful, and open the doors and ease away the veils. You should also defend the wronged and give him back what is illegally taken from him. Indeed, anyone who has

three characteristics then he would have a complete faith in Allah the Exalted and the Elevated: the one who is satisfied without having any false elements in his satisfaction, the one who gets angry and his anger would not lead him away from the Truth; and the one who could do all his things without taking what is not his."

Another Sermon by Mohammad bin Ka'ab to Omar

It was also narrated that Marwan bin Zand Ash-Shami had related to us on the authority of Hisham bin Masad, who said that while I was sitting with Omar bin Abd Al-Aziz, Mohammad bin Ka'ab came in and then said to Omar:

"Any man who has three characteristics then he would have a complete faith in Allah: the one who is satisfied without having any false elements in his satisfaction, the one who gets angry but his anger would not lead him away from the Truth; and the one who could do all his things without taking what is not his."

The Sermon of Abi Hazim to Omar

It was narrated that Abou Al-Hasan Ali bin Ahmad bin Ali had related to us on the authority of Ya'acoub bin Mohammad bin Issa Al-Zahri and on the authority of Abd Al-Aziz bin Abi Hazim and also that of his father, who said: "Omar bin Abd Al-Aziz had told me: 'advise me!' and then I said to him:

"When you go to sleep put death next to your head and then think of what you really wanted to have in you at that hour! That very thing apply it to yourself and adopt it now! Also think of what you hate at that hour, then hate it now and leave it away."

It was also narrated that Abd bin Mohammad Al-Qurashi had related to us on the authority of Al-Husein bin Ali bin Abdullah bin Mousa, who said that Abou Hazim had written a letter to Omar bin Abd Al-Aziz in which he said:

"Have faith that you shall meet Mohammad (may peace and blessings of

Allah be upon him) and that you really believe in conveying The Message to him. On the other hand, he testifies with you to the worst application of the caliphate in his nation."

The Sermon of Al-Qasim bin Mokheimarah to Omar

It was narrated that Mousa bin Suleiman had related to us on the authority of Al-Qasim bin Mokheimarah, who said: "I went into the presence of Omar bin Abd Al-Aziz and I had something rattling up inside me and I wanted to throw it at him. Therefore, I said to him: "We have learnt that the one who is made a sultan among his people and then kept away from their problems and did not tend to their needs, then Allah the Exalted would not take care of his problems and his needs when he meets Him on the Judgment Day." It was said that Omar answered Al-Qasim: "what are you saying?" Then Omar looked down and thought very carefully and I knew the effect of that on him. After that he came out to the people.

The Sermon of Ibin Al-Ahtam to Omar

may Allah bless him

The Situation of the Arabs before and after Islam:

It was narrated that Mohammad bin Yazeed bin Handees had related to us on the authority of Sufyan bin Awyiynah, who said that Ibin Al-Ahtam went into the presence of Omar bin Abd Al-Aziz and said to him: "do you want me to sing to you?" Omar answered him: "No." Then Ibin Al-Ahtam said: "do you want me to advise you?" Omar then answered: "Yes." Then Ibin Al-Ahtam said: "then open the door and let the people in!" Indeed, it was said that Ibin Al-Ahtam thanked Allah and praised Him and then said:

"Allah the Exalted, the Elevated and the Blessed has created all creatures and He is so rich without them and without their obedience; He is so safe

from their disobedience and He does not need it. The people in the early days (or in the pre-Islamic time) were in such situations of unrest, and in continual differences and fighting. Indeed, the Arabs were in the worst of such situations, where they were known as the people of fur, hair, and stone. They did not read holy books, did not pray common prayers, and their dead was in hell, and their living one was blind and in the worst of cases. This was true of those countless numbers of them whose lives were rejected and miserable. But when Allah wanted to better them and to spread among them His wisdom, He revealed to them a Messenger who was from among themselves: {Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.} (*At-Tauba, or Repentance sora, verse 128*).

Thus, Mohammad has conveyed the Message of his Lord, and has given advise to his nation, and fought in the Path of Allah in the most truthful way possible until he died. Then after him, came Abou Bakr and took over the caliphate when the Arabs deserted their Islamic religion or in fact some of them did that. Those apostates wanted to perform their prayers but without giving *zakat*. Here Abou Bakr refused to accept that from them except what the Messenger of Allah (may peace and blessings of Allah be upon him) used to accept from them when he was still alive. Thus, Abou Bakr kept fighting and attacking them and letting the ground drink from their blood until he made them go into the door from which they had left. He also made them accept and go back to what they had fled and rejected before. Indeed, he set the fires of war against them and he made the people of the Truth cut the necks of the people of Falsehood. Then Abou Bakr died after he had brought from the booty of the Moslems a good she-camel from which he used to drink a lot of milk. He also took another young camel on which he gave water to all of his family. He also took an Ethiopian woman who breast-fed one of his sons. Indeed these possessions were a kind of choking lump in his throat and a burden on his shoulder until he died. Then after him they were put under the control of the next Caliph who was Omar bin Al-Khattab.

When Omar bin Al-Khattab took over the Caliphate he rolled over his sleeves and rolled up from his legs and started to prepare setting for the things their equals. He really overcame the problems of his nation and left things to go smoothly. But again when death came close to him he thought of the things he has taken from the Moslem booty. He did not accept the assurances given to him by one of his sons to take care of such possessions until he sold a quarter of these things and added their value to Moslem treasury. By Allah I tell you that we have never gathered and agreed upon anything among ourselves after these two Caliphs except upon some evil or unjust deed."

Go Ahead, may Allah Bless you, and Do not Look Back!

It was also narrated that Ibin Al-Ahtam came close to Omar bin Abd Al-Aziz and said to him: "And you Omar, the son of this world! It has nourished you by its delicious food, and gave you its breasts to feed on. You were able to ask for it from anywhere you wanted. You were also able to show animosity in it to anyone, or indeed to be satisfied with it the way you wanted. This world has given you freely all what you needed and opened for you all its corners without your asking, but you rejected it and threw it away where it has been thrown by Allah the Exalted. So go ahead, may Allah bless you, and do not look back at it. We thank Allah for relieving our tensions and sorrows through you and for easing our anxieties. For it is certain that with the Truth not even the despicable will be humiliated, nor will a good man be elevated through Falsehood. I say this and I ask forgiveness from Allah to myself and to you all."

It was also narrated that Dawood bin Muhabbir had related to us on the authority of Al-Mubarak bin Fadalah, who said that Abdullah bin Al-Ahtam went into the presence of Omar bin Abd Al-Aziz and found him sitting on his bed. Then Ibin Al-Ahtam thanked Allah and praised Him and began giving his long advise to Omar bin Abd Al-Aziz. Then Omar went down from his bed to the ground level and then knelt on his knees while Ibin Al-Ahtam was saying: "And you Omar! you Omar! you Omar are from the children of kings and the sons of this world, the sons who were born and blessed with favour and wealth and who were fed on it, the sons who knew nothing but luxury." When Omar heard this he began crying while saying: "hey, hey, ye Ibin Al-Ahtam hey!" Indeed, Ibin Al-Ahtam continued to advise Omar while the latter was weeping and until he became unconscious.

The Sermon of Khalid bin Safwan to Omar

I shall Fear Him the utmost Fear and Love Him the utmost Love:

It was narrated that Ibrahim bin Bash-shar had related to us on the authority of Ibrahim bin Adham, who said: "I have heard that Omar bin Abd Al-Aziz had said to Khalid bin Safwan, 'Advise me and be brief!' Khalid bin Safwan then said:

> "Ye Emir of the Faithful, there are some people who were deceived by the shelter of Allah and infatuated by the good praise of others. Therefore, do not let the ignorance of others about you overcome your own knowledge of yourself. May Allah help you and us not to be deceived by shelter, and not to be infatuated by the praise of people to us. Also, may Allah help us not to be late in performing our duties towards Allah, and not to be driven away towards amusements."

It was said that when Omar heard that he began crying and then said: "may Allah help you and us all not to be led by amusements."

It was also narrated that Ibrahim bin Bash-Shar had related to us on the authority of Al-Fadeel who said: "I have heard that Khalid bin Safwan went to Omar bin Abd Al-Aziz and the latter said to the former: 'advise me ye Khalid!' Then Khalid said: "Allah did not accept for anyone to be above you; therefore, you should not accept for anyone to be better than you in thanking Him the Exalted."

It was said that when Omar heard that he began crying until he became unconscious. When he woke up he said: "hey ye Khalid! No one accepted to be above me!? Well I tell you, by Allah I fear Him the utmost fear, I heed Him the utmost heeding, I beg Him the utmost begging, I love Him the utmost love, I thank Him the utmost thanking, and I praise Him in the most possible way of praising within my capacity. I shall do all what I can to do justice and to apply it among my nation. I shall look at this world in an ascetic manner for it is ephemeral and passing, and to show my wish to remain in the permanence of the Hereafter for it is eternal. I shall have this attitude until I meet Allah the Exalted and the Elevated. Therefore, I hope to be saved with the saved ones and to win with the winners. Then Omar wept until he became unconscious." Indeed, it was said that Khalid had said: "And I left him there unconscious and went away."

The Sermon of Ziyad to Omar

No one in the Nation of Mohammad who is not your Enemy:

It was narrated that Omar bin Ali had related to us on the authority of Juweiriyyah bin Asma', who said that Ziyad Al-Abd came once to Omar bin Abd Al-Aziz, and then the latter said to the former: "Ye Ziyad! Don't you see what a burden of responsibility I have been afflicted with concerning the nation of Mohammad (may peace and blessings of Allah be upon him)?"

Ziyad replied: "Ye Emir of the Faithful, do not pre-occupy yourself in the description of things; only occupy yourself in finding a way out of this severe problem in which you have been involved. Indeed, even if every single hair of you would speak, then they (or it) would not convey what is hidden about your feelings." Also, Ziyad added: "Ye Emir of the Faithful! Tell me about a man who has an enemy of the worst kind!"

Omar responded: "the one who is in bad situation."

Ziyad asked: "what about if there were two staunch enemies?"

Omar answered: "then the case would be worse."

Ziyad asked again: "what about if they were three?"

Omar replied: "that means the one who is never happy in his life."

Ziyad then said: "by Allah ye Emir of the Faithful, there is hardly anyone in the nation of Mohammad who is not your enemy." Ziyad continued to say: "Omar then cried until I felt that I wished I never told him that.

It was also narrated that Ya'acoub bin Abd Al-Rahman had related to us on the authority of his father, and on the authority of Ziyad, the servant of Ibin A'iyyash, who said: "I wish you had seen me going into the company of Omar bin Abd Al-Aziz on a rainy night while he was sitting near a stove and reading his book. When I saw him like that I waited. When he finished from his book he walked towards me and we both sat near the stove - of course that was when he was the Caliph.

Omar then said: "Ziyad?"

I replied: "yes."

He said: "tell me a story!"

I said to him: "I am not a story-teller."

He said: "then say something!"

I said: "Ziyad?"

He answered: "what is wrong with him?"

I said: "He would not get the benefit of entering Paradise if he was sent to Hell, and neither would he be harmed from entering Hell if he was sent to Paradise."

Omar then said: "What you say, Ziyad, is the truth. By Allah, you would not get the benefit of entering Paradise if you went to Hell, and neither

would you be harmed from entering Hell if you went to Paradise."

Ziyad then narrated: "then I saw him crying, and he continued to cry until he extinguished the embers which were in the stove."

The Sermon of Salim, the Servant of Mohammad bin Ka'ab, to Omar

I am Worried for you that you are not Afraid:

It was narrated that Ibrahim bin Hisham bin Yahyah Al-Ghassani had related to us on the authority of his father and then that of his grandfather who said that Omar bin Abd Al-Aziz had written a letter to Mohammad bin Ka'ab in which he asked him to sell him his servant Salim, who was a good servant and a good man. Indeed, Mohammad bin Ka'ab wrote to Omar: "I have arranged that for you." Then Omar asked him: "let me see him." It was said that Salim was brought to Omar, and when Omar saw him he said: "As you can see I have been afflicted with the responsibility of being the Caliph of this nation, and I am afraid that I may not be saved in the end." Salim responded: "if you are what you are saying then this is your redemption, otherwise this is the thing which worries you." Omar then asked him: "ye Salim, give me advise!" It was said that Salim had said: "Adam (may peace and blessings of Allah be upon him) was sent out of Paradise because of only one mistake. When you commit all kinds of sins, how do you expect to enter Paradise with all these sins under your belts!?" Salim then became completely silent.

It was also narrated that An-Nadr bin Zararah had related to us on the authority of the trustworthy, who said: "Omar bin Abd Al-Aziz had a brother. This brother was his in the Name of Allah the Exalted and was a servant and owned by others and was called Salim. When Omar became Caliph, he called this brother one day to come and see him. Salim came to him, and when he arrived to him Omar said to him: "ye Salim, I am afraid that I may not be saved in the end." Salim responded: "if you are afraid then this is really good. But I am worried for you that you may not be afraid." Then Salim said: "Allah made His servant stay in an abode. Then this servant committed one single sin in this abode. Then Allah sent him away from it. Indeed, we are people who committed many sins, and yet we want to stay in that abode!"

The Sermon of Muzahim to Omar

I Warn you from the Night that Ends with the Apocalypse:

It was narrated that Nawfal bin Amarah had related to us as saying that Omar bin Abd Al-Aziz had said: "the first man to draw my attention to this was Muzahim. I imprisoned a man for sometime beyond what he should be imprisoned. Then Muzahim talked to me about releasing him. Then I said: "I shall not release him until I make absolutely sure that he is safe from what he has committed." Then Muzahim said: "Ye Omar bin Abd Al-Aziz, I warn you from the night that ends with the Apocalypse. In the morning of that night the Hour will strike the beginning of the Judgment Day. Oh Omar! I nearly forgot your name from the effect of what I hear! I hear what it said: the Emir; it said the Emir."

By Allah, when he said that he said it as if he revealed something inside me or as if he lift off a lid from my face. Therefore, ye people, try to remind yourselves, may Allah bless you, for reminding will give benefit for the Faithful.

The Sermon of one Man to Omar

May Allah Bless him

The Learned Man is Frightened, so he did not Say a Thing; and the Ignorant Became more Ignorant for he did not Ask:

It was narrated that Abd Al-Wahab had related to us as saying: "Omar bin Abd Al-Aziz heard of a man from the rest of the Moslems who had fled with his religion and gone away to stay in Syria. Omar then wrote to this man complaining about what he had been afflicted with in this nation, and about the very few helpers around to the Truth. In this letter, Omar asked for advice and for help to do the Right and to stick to the Truth. This man replied back to Omar and said: "I have received your letter, ye Emir of the Faithful, and I have understood what you really meant. I know that you have ended up as a ruler in a nation which is deteriorating and among people who have lost all kinds of morals. In this nation the learned man is frightened to say the truth

and hence he says nothing; and the ignorant man became more ignorant for he did not ask to learn. You have asked for help and support from me and from what Allah the Exalted has given me, and I shall offer you what I can for I will not be a supporter for criminals."

Indeed, when Omar read this letter he said: "the Moslem has looked into himself, when Omar did not look into himself and when he abused himself."

The Sermon of Another Man

It was narrated that Fayyad bin Mohammad Al-Rouqi had related to us on the authority of Obeidah bin Hassan Al-Sinjawi, who said that a man from the people of Azerbijan came to Omar bin Abd Al-Aziz and stood in front of him and said: "Ye Emir of the Faithful, I would like you to remember in this case of mine a situation where you should not be pre-occupied with the many enemies you have in this nation and who would distract you away from Allah the Exalted. You should not be distracted from Allah, especially when you meet Him with no confidence of what you have done and with no innocence form your sins."

It was said that when Omar heard that he wept so much and then said to the man: "Woe unto you man! Repeat what you have just said!" Then the man repeated what he had already said to the Caliph, while the latter was deeply touched and was weeping. Then Omar asked the man: "what is it that you need?" The man answered: "the governor of Azerbijan had wronged me by taking from me the amount of twelve thousand Dirhams and then put that money in the Moslem treasury." Then Omar said to one of his clerks: "write to that governor immediately and tell him to give this man his money back."

Concerning the Sermons Given in Poetry to Omar bin Abd Al-Aziz

A Poem by Sabiq Al-Barbari

It was narrated that Ahmad bin Ja'afar Al-Munadi had related to us on the authority of Abi Suleiman Ahmad bin Abdullah Al-Jawaleeqi, who said that Sabiq Al-Barbari had written the following poem to Omar bin Abd Al-Aziz may Allah bless him:

In the Name of the One Who revealed the Soras,
And praise be to Allah, and so ye Omar!
If you knew what these would bring and would leave to you,
Then you should be cautious for here caution may be useful.
You should be patient with the revealed fate and accept it,
Even if it brings you what you do not like from bad luck.
For no man ever lived serenely a pleasant life
Without such serenity would be followed, one day, by sadness.
You should ask people about what you don't know,
For if you get blind, your blindness will be cleared by knowledge.
A man would realize one day after his lapse and error,
How the ignorant is controlled by days and warning examples.
Piety is the best provisions that you can carry along,
And reverence is the best thing that Man can finally obtain.
The one who demands oppression will not get what he seeks,
But the pursuer of the Truth may get success offered to him.
In guidance there are lessons through which hearts are healed,
Just like rain whose drops make trees blossom and flourish.
Piety for the learned man is not the same for the ignorant,
And the man who sees is not like the one who is blind with no vision.
Wisdom is an optional gift which is given to man,
And error is something that is hated by comers and goers.
A man could be ruined by something which he despises,
And that thing, ye self, will develop while he is despised.
The Self is never satisfied with whatever it gets;
It continues to have a strong desire for other things.
Even though it still can, the Self will continue to have
A strong desire for the thing which even did no see.
For everything there is a case which changes it,
As jealousy changes the colour of the lock.
Mentioning Allah will revive the life of hearts,
As the rain revives the lands when it dies.

Learning clears away blindness from the heart of man,
As the moon clears away the blackness of darkness.
Recitation will never benefit a hard heart,
For had ever a stone got lenient to the words of a preacher?
Death is a bridge for the one who walks on his feet
Towards the things which are feared and awaited.
They go through in groups and waves and are gathered
In a house to which all bedouins and urbans will come.
Anyone who was in a fort then he was saved in its fortification,
Or the one who was in the habit of drinking, his wine did not save him.
Indeed, when was I a lover of this world?
When to its pleasure I put on a contemptuous mien.
I do not see any effect of remembrance over me,
Even so the water has some effect on the hard stone.
If remembering my Hereafter was the cause of having sleepless eyes,
In the same way the worldly matters make me tired of long awakening;
Then I would have healed a heart which was injured by long sickness,
And the broken bones would have been brought back to normal.
It did not take long before the thing is decayed if one day
The comings and goings about it differed in rejecting it.
The strength of youth rises so high in a man,
But one day every such rise will go down and fall.
And every home will end up in ruins after being new,
And behind younghood there is death and decay.
While a tree-branch looks green and fresh and its stump is lush,
It gets broken into fragments and its inside into decay.
How often a united group of people were scattered by time,
And every united gathering will one day be dispersed.
Many a time a sublime man, bandaged in his crown,
Will suddenly have his fires of war in blazing flames.
He remains sitting on his silk brocade and hidden in it,
When upon it are built the domes and rooms of the kingdom.
He had death coming to him while he was very sick,
And twisted with two dusty cheeks and covered with dust.
Do you wish to remain in this life after Adam?
And can the branches remain when the trunk is hollowed?
They have houses in the path of floods;
And can a home resist water with its foundations from clay?
To death is their way even if their safety lasts long,
For this is the fate of every son of a woman even if they are many.
If you receive things they become similar,
And in managing them there will be the difference and the lessons.
A man does not live long with hopes in this life,
For when a trip is over in it another one will appear on the way.
This life has its own sweet taste of living which is not lasting,
And in its ends there is the bitter one and the patient.
When some groups have their endings come close by,
Other groups come in their places after them.

You shall not be held back by what you have been advised,
When animals are driven away by shepherds they become restrained.
You become like slaughter-camels waiting to be killed,
Just like all animals in the world which await butchering.
Do not be vain and instead try to abandon this world,
For it has bad effects and vain is the disbelief in grace.
Take your forebears as examples to follow and emulate,
And there is no nation which does not have forebears.
Until you become followers of the ways of your forebears,
And to be patient over the temptations of the world as they were.
I only see people and this world going away,
And every rope of connection in it will be broken.
They do not feel they lost something in their religion;
They are ignorant for if they lost their life they would feel it.

It was also narrated that Abd Al-Rahman bin Al-Mugheirah had related to us on the authority of Abd Al-Rahman bin Abi Az-Zinad, and on that of his father, who said that Obeidallah bin Abdullah had written to Omar bin Abd Al-Aziz, and on the authority of Utabah, the following poem:

In the Name of the One Who revealed the Soras,
And praise be to Allah, and so ye Omar!
If you knew what these would bring and would leave to you,
Then you should be cautious for here caution may be useful.
You should be patient with the revealed fate and accept it,
Even if it brings you what you do not like from bad luck.
For no man ever lived serenely a pleasant life
Without such serenity would be followed, one day, by sadness.
You should ask people about what you don't know,
For if you get blind, your blindness will be cleared by knowledge.

And so on until he mentioned many lines in this poem by Al-Barbari.

From the Poetry of Sabiq Al-Barbari in his Sermon to Omar:

It was also narrated that Hammad bin Al-Waleed had related to us as saying that I have heard Omar bin Zur saying on the authority of Maymoun bin Muhran, who said: "One day I came to the company of Omar bin Abd Al-Aziz and he had with him Sabiq Al-Barbari who was reciting some poetry for him. Indeed, Sabiq finished his poem in these lines:

There are many times when a healthy man sleeps safe from death,
But suddenly death comes to him after he has gone to sleep.
Then if death comes to man when he is asleep,
He could no way escape from it nor could he stop it.
In the morning he will be shrouded and women will mourn him,

He cannot hear the one who prays on him even if he raises his voice.
He is brought close to the grave which is now his resting place,
And he left away all those who were with him yesterday.
For death will not spare a rich man because of his money,
And neither a poor man nor a needy one will be spared.

Indeed, Abou Na'eem added that "when Omar bin Abd Al-Aziz heard that he began weeping until he was completely unconscious. Only then we left him and went away."

It was also narrated that Othman bin Abd Al-Hameed had related to us that Sabiq Al-Barbari came to see Omar bin Abd Al-Aziz and he said to him: "ye Sabiq, advise me and be brief!" Then Sabiq said: "yes, ye Emir of the Faithful, and please tell this on my behalf if Allah the Exalted wills it." Then Omar replied: "Alright, say it!" Sabiq then recited the following lines:

If you do not leave this world with a provision of piety,
And if you meet after death the one who has provisions;
Then you will regret that you are not his partner,
And that you did not save before death what he had saved.

It was said that when Omar heard that he wept and cried until he became very unconscious, and only Allah is the most Knower and the Wiser.

Chapter Twenty Two

His Dresses and his Outlook
May Allah Bless him

It was narrated that Ahmad bin Al-Harith bin Al-Mubarak had related to us on the authority of Ali bin Mohammad Al-Basari and on the authority of an old sheikh from Quraysh who said that Omar bin Abd Al-Aziz used to say before he became Caliph: "I was worried that what Allah the Exalted has given me will not be enough for my dresses. Indeed, I have never put on any dress and the people saw it on me without my imagining it as being worn out." But when Omar became Caliph he got rid of all these ideas.

The Best Intention is when it is New and the Best Pardon is when one is Able

Abou Bakr bin Obeid had related to us on the authority of Sa'eed bin Suweid and on the authority of one of the guards of Omar bin Abd Al-Aziz who said: "Omar bin Abd Al-Aziz led us once in a Friday prayers and then sat with us when he was wearing an old chemise, patched on its pockets and in between its sleeves and on its back. Then a man said to him: "ye Emir of the Faithful, Allah the Exalted and the Elevated has given you and sent you a lot of graces. So why don't you wear and show some of these graces!?" Here Omar bent down his head and thought for a little while and then raised his head and said: "The best intention is when it is new and the best pardon is when one is able."

It was also narrated that Khalid bin Ismael had related to us on the authority of Ja'afar bin Mohammad and the authority of Sufyan bin A'sem, who said: "Omar bin Abd Al-Aziz had a face of delicate beauty, a slim body, a beautiful beard, with deep eyes and a clear wound in his forehead. His hair was also lined with greyness."

It was also narrated that Jareer bin Hazim had related to us on the

authority of Ya'ali bin Hakeem, who said: "the garments of Omar bin Abd Al-Aziz sized about six yards and one span of the hand multiplied by seven spans of the hand."

It was also narrated that Raja'a bin Haywah had related to us as saying the following: "when Omar bin Abd Al-Aziz became Caliph all his clothes were valued in the amount of about twelve dirhams. His clothes included his cloak, turban, chemise, gown, coat, his shoes and his dress."

It was also narrated that Abou Bakr bin A'yyash had related to us on the authority of A'sem who said: "I went into the company of Omar bin Abd Al-Aziz when he became Caliph, and his clothes were valued in the amount of about sixty dirhams."

It was also narrated that Haqil had related to us on the authority of Al-Awza'i who said: "Omar bin Abd Al-Aziz used to say 'trim your moustache to the frame."

It was also narrated that Abou Bakr bin A'yyash had related to us on the authority of A'sem who said: "Omar bin Abd Al-Aziz used to lead the prayers among the people as Imam when he was wearing a plain gown or dress but without buttons on it."

It was also reported that Obeidallah the son of Omar had related to us that he had heard an old man, who was one of the guards of Omar bin Abd Al-Aziz, as saying the following words: "When Omar bin Abd Al-Aziz was given the Caliphate I saw the way he looked and dressed up. He had a healthy and beautiful complexion; he was very smartly dressed up and with a good suit. But after some time of being a Caliph, I went and visited him when he became in a totally different situation. He looked darker as if being burnt from the sun; he also became only skin and bone, or he looked as if there is no flesh between his skin and bone. He also wore a white hood on his head, a hood whose cotton has turned into curls for the many times it was washed till it got really old. He also had on him a worn garment which had lost all its wraps, and he was sitting on a mattress or a pad of wool which had stuck to the ground. But under the worn garment there was also a cotton gown which was embroidered with the cheapest and the weakest of wool. When he saw me he asked me to come near him and then he gave me some money to give it as alms in Al-Raqqa. Then he said to me: "do not divide this money except on a running river." Then I said to him: "he comes to me the one whom I do not know. Then whom should I give?" He replied to me: "give the one who stretches his hand to you in the form of wanting help."

It was also narrated that Hazim had related to us on the authority of a man called Zeid, who said: "Omar bin Abd Al-Aziz came one day riding on his mule. When he arrived to see his people he dismounted and approached them walking. He was then wearing a stuffed white gown, a beautiful Damascene dress and trousers and a humble pair of shoes."

It was also narrated that Issa bin Yunus had related to us on the authority of Al-Awza'i and that of Omar bin Muhajir, who said: "the length of Omar bin Abd Al-Aziz's chemise reached his heels or his shoelaces."

It is Enough for a Man to Speak as much as he Listens

It was narrated that A'sem bin Bahdalah had related to us as saying: "I came in once to see Omar bin Abd Al-Aziz and I saw that he was wearing washed clothes. I estimated the value of all what he was wearing in about eighty dirhams, in addition to a turban he was wearing. He had with him a man who was talking to him in a rather high tone. Omar then said to that man: "lower down your voice, for it is enough for a man to speak as much as he listens!"

It was also narrated that Al-Hakam bin Omar Ar-Ra'ani, who was nicknamed Abou Suleiman, had related to us as saying: "I saw Omar bin Abd Al-Aziz when I was only twenty years of age, and now after seventy two years from his death I remember the way he looked as a grey-haired man and a rather healthy man. I saw that he never hid his moustache. I also saw the ring worn by Omar bin Abd Al-Aziz as being made from silver, and its own inlaid part was from square silver."

Al-Hakam also said: "a lesson I have engraved deep within and learnt: the preservation of reverence or piety is something Omar really liked."

Al-Hakam also said: "I saw that Omar bin Abd Al-Aziz used to wear a white hood which completely sunk onto his head. He wore a rough-looking turban which gave some black complexion. He also wore a Qatari chemise made from flax, which cost about one dinar and two dirhams. He also wore a similar type of gown during summer time, and in winter he used to wear two heavy gowns of cheap and very humble quality. In some other times he used to wear a jubbah or a long outer garment which was lined in fur instead of cotton and over the jubbah a dress which was white from the inside and the outside."

Omar's Seal was Engraved as "For Every Deed there is a Reward"

It was narrated that Al-Hakam bin Omar Ar-Ra'ani had related to us as saying: "I saw the seal used by Omar bin Abd Al-Aziz as being made from silver, and its own inlaid part was from square silver."

It was also narrated that Ad-Dahhak bin Zamal had related to us as saying: "the engraving of the seal used by Omar bin Abd Al-Aziz read as follows: (For Every Deed there is a Reward)."

It was also narrated that Ismael bin Ayyash had related to us on the authority of Omar bin Muhajir, who was the housekeeper of Omar bin Abd Al-Aziz, as saying: "the engraving of the seal used by Omar bin Abd Al-Aziz read as : (Faithfulness)."

It was also narrated that Obeidallah bin Ya'acoub bin Yunus Al-Kahili had related to us as saying: "Omar bin Abd Al-Aziz used to wear the rough fur; and his lamp was made from three tubes and on top of them there was mud."

It was narrated that Ibin Shawzab had related to us on the authority of Riyyah bin Obeidah, who said: "I was a merchant from Al-Basrah and Omar bin Abd Al-Aziz used to deal with me to get for him some materials. One day, Omar said to me: 'ye Riyyah, I want you to buy for me two silk dresses. I would like to use one of them for everyday use and the other for some emblematic occasions.' Indeed, I did that and went to Al-Basrah and I dyed the two dresses and came back with them to Omar. Then he ordered that their value be paid for me. When I went to him in the next day to receive the money, he said to me: 'ye Riyyah, what good silk dresses you brought me if there was not some coarseness in them!' Indeed, when Omar became Caliph he said to me: 'ye Riyyah, make for me some woollen garments made like this one!" Then I bought for him three such woollen pieces and made from them two outer garments and brought them to him. When he looked at them he felt them and said to me: 'ye Riyyah, what good woollen garments you made for me if there was not some softness in them!' Then I reminded him of his earlier remarks and then of his later ones.

It was also narrated that Mohammad bin Salih had related to us as saying: "when Omar bin Abd Al-Aziz was once in Sama'an's monastery I saw him wearing a chemise made of hair just over his body and its length is down to his knees and its sleeves to his wrists."

I Wait for my Clothes to be Washed and then Go up in them to the Mimbar

It was narrated that Na'eem had related to us as saying: "I said once to Omar bin Abd Al-Aziz, 'what made you stay here like that?' He answered me: 'I am waiting for my clothes to be washed and then go up in them to the Mimbar.' I said to him: 'and what are they?' He answered: 'a chemise, a gown and a full dress, and their value is in the amount of fourteen dirhams.

It was also narrated that Yahyah bin Sa'eed Al-Attar had related to us on the authority of Utabah bin Al-Muzer, who said: "I saw Aba Umamah and Aba Ruhm and Omar bin Abd Al-Aziz, and they were all wearing small white hoods over heads."

It was also narrated that Ismael bin Ayyash had related to us as saying: "I asked Omar bin Muhajir, who was the housekeeper and the guard manager of Omar bin Abd Al-Aziz, the following question: "what did Omar bin Abd Al-Aziz wear at home? Then Omar bin Muhajir replied: "he used to wear a black garment lined and stuffed inside."

It was also narrated that Mohammad bin Hilal had related to us as saying: "I saw that Omar bin Abd Al-Aziz did not hide completely his advisers for he used to take their advice whenever he liked."

It was also narrated that Mohammad bin Ibrahim, Abou Omayyah, who was the servant of Omar bin Abd Al-Aziz had related to us as saying: "One day I went in with Omar to the bathroom, where he then hid his body and his own private parts in his hands."

Chapter Twenty Three

His Asceticism

It was narrated that Abdullah bin Kutheir had related to us as saying: "It was said to Omar bin Abd Al-Aziz, 'how did your Caliphate begin?' Omar then answered: 'I wanted to hit a servant of mine, and then this servant said to me: "ye Omar, remember a night whose morning is the Day of Judgment.'"

It was also narrated that Ismael bin Ayyash had related to us on the authority of Mohammad bin Muhajir and the authority of Al-Abbas bin Salim Al-Lakhmi, who said: "Omar bin Abd Al-Aziz had sent for Abi Sallam Al-Habashi to ask about the Basin. Then after that I went to him and I asked him about that question, to which he answered: "I have heard Thouban saying that he had heard the Messenger of Allah (may peace and blessings of Allah be upon him) saying the following:

> "My basin (of water) stretches from Aden to Amman in Al-Balqa-'. Its water is so pure and it is clearer than yogurt and sweeter than honey. The number of its cups is as plentiful as the number of stars in the sky. Any one who drinks from it only once he will never again in his life feel thirsty. The first people to come to drink from it are the poor ones from the Emigrants."

Omar bin Al-Khattab then asked: "and who are these poor Emigrants ye Messenger of Allah?" The Messenger of Allah then said: "they are those dirty ones in their heads and those filthy or stained in their clothes. They are those who could not marry and enjoy what is given and allowed for them to enjoy, and to whom the doors of gates will not be open." Then Omar bin Abd Al-Aziz said in support of these Emigrants: "The doors of gates have opened for me, and I have married and enjoyed what is allowed for me to enjoy. But there is no crime in all this blessings of Allah to me. For I do not polish and clean my hair or head unless it gets dirty, and I do not wash my garment that covers my body until it gets dirty, too.

It was also narrated that Marwan bin Mu'awiyyah had related to us on the authority of Abi Dawood Al-Rouqi, who said that a man came to Omar bin Abd Al-Aziz and said to him: "why don't we make some medicine for you to whet your appetite for food?" Omar then answered: "and why do I need that for? By Allah anything which I eat in will cause me harm when some of it will

come out of me." It was narrated that they then said to Omar: "and why don't we make some medicine for you to whet you appetite for women?" Omar then said: "why do I need that for? By Allah this may be the case and then I find it to be a heedless and problematic act."

That was a Case, and this is a Case

It was narrated that Ya'acoub had related to us on the authority of his father, who said: "Omar bin Abd Al-Aziz used to wear various types of clothes, and also to be extravagant in his wearing of all kinds of perfumes. For example, he used to have as one of his perfumes the essence of carnation, and I saw him walking around with a lot of ambergris on his beard like salt. But when he became Caliph he abandoned all this extravagance and he has changed into being a different man. Indeed it was narrated that Ibin Shawzab had related to us on the authority of Riyyah bin Obeidah, who was a merchant from Al-Basrah that Omar bin Abd Al-Aziz used to deal with him to get for him some materials from there. One day, Omar said to Riyyah: 'ye Riyyah, I want you to buy for me a jubbah made of silk. Riyyah said: 'I did that and I bought for him this silk jubbah with the amount of ten dinars. When I came to him with it he felt it and said to me: 'this silk garment you brought me is rather rough.' But when he became Caliph he asked me to buy for him a woollen garment in one dinar. When I did that and came with it to him he looked at it and felt it in his hands and said: 'what a soft garment this is!' Then I said to him: 'this is really surprising. Yesterday you call silk rough and today you call wool soft.' Then Omar said: 'that was a case, and this is a case."

The Way we Live Today is Different from the Way we Live if we are in Egypt

It was narrated that Ibin Wahab had related to us on the authority of Malik and the authority of Abi Sa'asa'ah, who said that he used to talk with Omar bin Abd Al-Aziz about the raids of Constantinople and the ways in which the Moslems fought there. Then Malik said: "when Omar heard that from me he used to cry so much." Indeed, it was said that Malik had said: "Omar bin Abd Al-Aziz had said in one night something important to Ibin Mafinah. He said it while he had with him Muzahim and another man called Ibin Mafinah. It was said that Omar went into his own home and said to Muzahim: "allow in this man Ibin Mafinah!' Then Muzahim allowed him and said: "I went in and saw a big laid-table of food which is covered with a big red piece of cloth, and

there I saw Omar bending down in prayers." It was said that he prayed two prayers and then came towards the food and sat to eat. He pulled it towards him and said to me: "come and eat, the way we live today is different from the way we live if we are in Egypt." Malik then continued to say: "then I said to him, true ye Emir of the Faithful, there is no comparison." Then Omar said: "You know you have known me to be a generous man, and if all the people of the village would come to me as guests then I would find for all of them enough food and supplies." Then he said: "what a different way we are in now from the way we were in in Al-Madinah," and he began crying. It was said that then Muzahim called him to stand up. Omar said: "then I stood up." Muzahim then said: "Omar told me as from tomorrow if something happened to him like that he would not come back to his food." Malik then said: "this is really what I like in Omar and what he does in that man should serve himself by himself."

It was also narrated that Ya'acoub had related to us on the authority of Raja'a bin Haywah, who said: "Omar bin Abd Al-Aziz used to wear the best perfume among his people and also the best clothes. He was the proudest among them in the way he used to walk about in his sure manner. But when he became Caliph he was totally changed when all his clothes were estimated to be around twelve dirhams. His clothes included his cloak, turban, chemise, gown, coat, his shoes and his dress."

It was also narrated that Abou Bakr bin Ayyash had related to us on the authority of A'sem, who said: "I went once into the company of Omar bin Abd Al-Aziz and I saw him wearing his washed clothes, and I valued them to be around sixty dirhams."

It was also narrated that Hammad had related to us on the authority of Hameed, who said: "when Omar bin Abd Al-Aziz became Caliph he cried and said: 'ye Qilabah, are you worried for me?'" It was narrated that Qilabah then said: "how come the dirham loved you" Omar then said: "but I do not love it." Then Qilabah said: "don't worry, Allah the Exalted and the Elevated will give you help and guidance."

It was also narrated that Hanbal bin Is-haq had related to us on the authority of Abou Osamah and the authority of Issa bin Sinan, who said: "Omar bin Abd Al-Aziz did not build a building, and he used to say that this is the sunnah of the Messenger of Allah (may peace and blessings of Allah be upon him). He went out of this world and he did not put a brick over another and not a cane over the other."

My Son, this is the Food of your Master the Emir of the Faithful!

It was narrated that Haqal had related to us on the authority of Al-Awza'i and the authority of Na'eem bin Salamah, who said: "I came in once to see Omar bin Abd Al-Aziz and I found him eating some garlic mashed with oil."

It was also narrated that Issa bin Yunus had related to us on the authority of Al-Awza'i and the authority of Abi Obeid the servant of Suleiman and also the authority of Na'eem bin Salamah, who said: "I came in once to see Omar bin Abd Al-Aziz and I found him eating boiled garlic mashed with oil and salt."

Damrah had also related to us on the authority of Ibin Shawzab, who said: "A woman from Al-Muhalibah family came in once to visit Fatimah, the wife of Omar bin Abd Al-Aziz. When this woman saw her and realized her situation she asked her: 'don't you think a wife should not prepare for her husband any food except what he likes?' Fatimah answered her: "no," and then she said: "but he likes this from me."

It was also narrated that Sahl bin A'sem had related to us on the authority of Khallad bin Bazee' and the authority of Suheil the brother of Harm, and also the authority of Malik bin Dinar, who said that Omar bin Abd Al-Aziz had said: "I never abandoned anything from this world without being followed or exchanged within my heart by what is far better that it." Of course he means that it was exchanged with asceticism. Omar then said: "And I believe that Allah did not bless me in my religion in anything better than that."

It was also narrated that Abou Omayyah had related to us on the authority of the servant of Omar bin Abd Al-Aziz, who said: "I came in once to see Omar bin Abd Al-Aziz and I found his wife my guardian and protector who offered me some food made form lentils. Then I said to her: "everyday lentils?" Then she said to me: "ye son, this is the food of your master the Emir of the Faithful."

It was also narrated that Yunus bin Abi Shabeeb had related to us as saying: "I saw Omar bin Abd Al-Aziz when he was circumambulating in the Old House and I saw that his belt was rather hidden in the folds of his belly. Then after he became Caliph I saw him in the same situation and he was so thin, so as if I wished to count his ribs without touching them then I would have done it easily."

By Allah he has no other Shirt than this

It was narrated that Mohammad bin Abdullah Al-Abdi had related to us as saying: "Abou Harithah Ahmad bin Ibrahim bin Hisham bin Yahyah bin Yahyah Al-Ghassani had written to me and said: 'my father had told me on the authority of his father and that of his grandfather and on the authority of Muslimah, who said: "I came in once to visit Omar bin Abd Al-Aziz when he was ill and I saw that he was wearing a dirty shirt. Then I said to his wife Fatimah bint Abd Al-Melek: 'ye Fatimah, wash the shirt of the Emir of the Faithful!' She answered: 'we shall do that Allah willing.' The next day I came back and I found him wearing the same shirt and in the same state. Then I said to Fatimah: 'didn't I order you yesterday to wash the shirt of the Emir of the Faithful? You can see that people come to see him.' Then she said: 'by Allah he has no other shirt than this one he is wearing.'"

It was also narrated that Amarah bin Abi Hafsah had related to us as saying: "I came in once to visit Omar bin Abd Al-Aziz and I saw that he was wearing a shirt whose pockets were dirty and rather torn. Then Moslimah came in and when he saw that he told his sister Fatimah, Omar's wife: 'hand me another shirt for the Emir of the Faithful to change the one he is wearing. You can see that people come to see him.' Then Omar said to him: 'let her alone ye Moslimah, the Emir of the Faithful is left with no other shirt than this one he is seen wearing in the mornings and the evenings.'"

It was also narrated that Sa'eed bin Moslimah had related to us on the authority Abi Bishr, the servant of Moslimah bin Abd Al-Melek, and on the authority of Moslimah himself, who said: "I came in to Omar bin Abd Al-Aziz on the day he died and I saw Fatimah bint Abd Al-Melek sitting near his head. When she saw me she moved and sat near his feet while I sat near his head. Here I saw that he was wearing a shirt whose pockets were dirty and rather torn. Then I said to her: 'I wish you changed this shirt he is wearing.' But Fatimah remained silent. Then I repeated the same plea for many times until it became rather embarrassing. Here she said to me: 'by Allah he has no other shirt than this one he is wearing.'"

It was also narrated that Abdullah bin Idris had related to us on the authority of his father and on the authority of Azhar, who said: "I saw Omar bin Abd Al-Aziz in Khanasirah while he was giving a speech to the people, and there I saw him wearing a patched shirt."

It was also narrated that Rabee'ah bin Ata'a had related to us a story about Omar bin Abd Al-Aziz that the latter was once rather late for the Friday prayers or delayed it beyond the usual time he used to pray it. Then I said to

him: "you delayed the Friday prayers from its usual time." Then Omar replied: "the servant went with my clothes to wash them and it seemed he is held up with them." Here we knew that he has no other clothes than them. Omar then said: "do you remember seeing me in Al-Madinah? I am frightened if the day comes when Allah the Exalted would not give me beyond my needs from clothes. Then he cited this line of poetry as an example.

What passed had passed in the past with no return,
Just like those never-returning and dead old nights.

It was also narrated that Sa'eed bin Suweid had related to us a story about Omar bin Abd Al-Aziz. He said: "Omar bin Abd Al-Aziz prayed once with us the Friday prayers. When he finished he sat with us and we saw that he was wearing a patched chemise on its pockets, on its sleeves, and on its back. Then a man addressed him and said: "ye Emir of the Faithful, Allah the Exalted and the Elevated has given you and sent you a lot of graces. So why don't you wear and show some of these graces!?" Here Omar bent down his head and thought for a little while and then raised his head and said: "The best intention is when it is new and the best pardon is when one is able."

Ye Fatimah, Do you have a Dirham so I could Buy some Grapes?

It was narrated that Sa'eed bin A'mer had related to us on the authority of Awn bin Al-Mu'tamer, who said that Omar bin Abd Al-Aziz had come in once to his wife and said to her: "ye Fatimah, do you have a dirham so I could buy some grapes?" She replied: "no." Then he asked: "do you have the value of a dirham with which I could buy the grapes." She came close to him and said: "You are the Emir of the Faithful and you do not have a dirham or its value in materials with which we can buy some grapes!?" He answered her: "this is far better and easier for us than dealing with and tackling the chains in hell."

It was also narrated that Al-Hakam bin Omar Ar-Ra'ani had related to us as saying: "I was with Omar bin Abd Al-Aziz when he received as visitors the owners of the mules and horses who came to ask for the feed of these animals and the supply for those who work on them. Then Omar asked: 'how many are there of these animals?' They responded: 'they are so and so in number.' Then he said: 'send away these animals to the various parts of Syria and sell them to those who would want them. Then put the money you get from their value in the treasury of the Moslems as the Money of Allah the Exalted and the Elevated. I do not need all these mules and horses for my white-grey mule is enough for me.'"

Omar bin Abd Al-Aziz received also the owners of the slaves when they came to him asking for their slaves' feed, keep and for all their needs. Then Omar asked: "how many are they?" They answered him: "they are in thousands." Then Omar bin Abd Al-Aziz wrote to the various parts of Syria and asked the governors there to inform him about every blindman and every handicapped one or about those who have partial paralysis or any type of disease which would hinder them from performing their prayers. Indeed, the governors sent Omar what he asked for and then he ordered that the blindman be given one of those slaves to lead his way. He also gave every two of those handicapped men a slave to serve them. It was said that more slaves remained and therefore Omar wrote to his governors and asked them to tell him about every orphan they have and those who cannot find helpers in their life. Then they informed Omar about that matter and he, consequently, sent to every five of them a servant whose service should be shared equally by them."

Who is more Ascetic, Aweis Al-Qarni or Omar?

It was narrated that Qutar bin Hammad bin Waqid had related to us on the authority of his father, and the authority of Malik bin Dinar, who said: "people are saying that Malik bin Dinar is an ascetic man. But really the ascetic one is Omar bin Abd Al-Aziz, who was given all aspects of life and he abandoned it."

It was also narrated that Ahmad bin Abi Al-Hawari had related to us as saying: "I have heard Abou Suleiman Al-Dirani and Abou Safwan discussing some questions concerning Omar bin Abd Al-Aziz and Aweis Al-Qarni. I have heard that Abou Suleiman had said to Abou Safwan: 'Omar bin Abd Al-Aziz was more ascetic than Aweis.' Abou Safwan asked: 'why and how?' Then Abou Suleiman responded: 'because Omar possessed all the world and he rejected it.' Abou Safwan then said: 'Aweis, too, if he had possessed all the world he would have rejected it in the same way just like Omar.' Suleiman then answered: 'do not make the one who tried things as the one who did not try. The one who really experienced this world in his own hands and which never affected his heart is far better than the one who never experienced it in his hands and which had no place in his heart.'"

It was also narrated that Ahmad bin Sa'eed Ad-Dimashqi had related to us on the authority of Az-Zubeir bin Bakkar, who said: "Omar bin Abd Al-Aziz came in once to his own home and asked: 'do you have some food for me to eat?' He was given food and he ate some date and drank some water and said: 'Any one whose stomach made him go to hell is put far away from Allah the Exalted.'"

Where is your Admiration for me, ye Emir of the Faithful?

It was narrated that Is-haq bin Ibrahim had related to us on the authority of Al-Haytham bin Udayy, who said: "Fatimah bint Abd Al-Melek bin Marwan, and the wife of Omar bin Abd Al-Aziz, had a maid servant who was highly beautiful, and for whom Omar bin Abd Al-Aziz, may Allah bless him, had a great admiration before he became Caliph. Omar then asked Fatimah to give him this beautiful maid and he insisted in his request, but Fatimah refused to meet his request. It was said that Fatimah did that out of her jealousy from her own maid. Indeed, Omar kept his admiration and may be love for this maid in his own heart. Then when he became Caliph Fatimah ordered her maid to get prepared and to wear her jewels, for she was famous for in her beauty, to go with her to Omar. Then Fatimah went with her maid to Omar and said to him: "Ye Emir of the Faithful, I know that you like my maid and you had asked me for her and I rejected your request in the past. But now I feel within me that I can offer you her and please accept my offer and take her!" Indeed, when she said that she saw that happiness was detected in his face. Then he said: "send me then your maid!" Indeed, Fatimah did what he asked her to do.

When Fatimah's maid came in to Omar bin Abd Al-Aziz he looked at her or at something he liked most in her, which made him even more of an admirer in her. Then he said to her: "put away your garment!" When she aimed to do that he said to her: "sit down and tell me the story of who was your owner in the past and how were you ended up as Fatimah's maid?" The maid then sat and said: "I was owned by Al-Hajjaj bin Yusuf Ath-Thaqafi, who gave me away, in addition to some money, as a gift to one of his leaders from the people of Al-Koufah. I was part of the salves given to that Koufi leader. This Koufi man then chose me alongside some other slaves and a sum of money and gave us as a gift to Abd Al-Melek bin Marwan. I was then a young girl so Abd Al-Melek gave me as a gift to his daughter Fatimah. Omar then asked her: "what did that leader do?" She answered: "he died." Omar asked: "didn't he leave a son?" She answered: "yes." Omar then asked: "and how are they now?" She replied: "they are in a bad state." Then Omar said to her: "stand up and tighten up your clothes on you!" Then Omar wrote a letter to Abd Al-Hameed, who was one of his governors, and asked him to send him so and so of a man as soon as he receives this mail. Indeed, his governor Abd Al-Hameed did that quickly and send him the man he wanted. When the man arrived and came to Omar the latter said to him: "send me everything that you know about that Al-Hajjaj had given in gifts to your father." Indeed, this man sent Omar everything that he had inherited from his father, including his maid. When the maid was presented to Omar he looked at her, held her hand

and said to her: "you should be very careful, for you seem to be very young, and perhaps your father may have let you down." The man servant said to Omar: "Ye Emir of the Faithful, this maid is yours, and I do not need her any more." Omar replied to him: "I do not need her either." The man servant answered: "I would like you to buy her from me." Omar replied to him: "then you are not like those who forbid themselves from whatever temptations they face on their way." Then the man servant took back the maid in her hand, and in response to this action she said to Omar: "where is then your admiration for me ye Emir of the Faithful?" Omar replied: "my admiration for you is perhaps still the same as ever; it is even more than before." It was said that this maid of a woman remained hidden in Omar's heart until he died.

It was also narrated that Ibrahim bin Hisham bin Yahyah bin Yahyah had related to us on the authority of his father and that of his grandfather, who said: "Fatimah bint Abd Al-Melek bin Marwan, and the wife of Omar bin Abd Al-Aziz, had a maid servant who was highly beautiful, and for whom Omar bin Abd Al-Aziz, may Allah bless him, had a great admiration before he became Caliph. That is why Fatimah sent him this maid and said: "I knew that you really like her and therefore I offer her to you and you may take whatever things you need from her." Omar then said to his maid: "sit down my maid! By Allah I never liked anything in this world more than I liked you and I never wanted to have anything more than to have you. Sit down and tell me your story." Indeed, she sat and began telling her story to Omar: "I was a maid from the people of Al-Barbar until Hassan came and escaped from Mousa bin Nusair, the appointed governor in Africa by Abd Al-Melek. Then Mousa bin Nusair took me and gave me to Abd Al-Melek, who in his turn offered me to his daughter Fatimah, who also in her turn sent me to you." Here Omar said: "by Allah we were nearly involved in a scandal." Finally, Omar asked her to get ready to go back to her family, and indeed he did send her back to her own people.

It was also narrated that Abou Dawood Al-Rawqi had related to us as saying: "Omar bin Abd Al-Aziz used to have a stair that led up to a resting place. This stair had one step that has become loose and which needs repair, especially every time Omar used it up or down, he gets a fright. Then one day his servant decided to mend it, and that is why he put some clay on it and made firm in its place. The next time Omar climbed up the stairs he did not find the loose brick in the step. He asked about it and discovered what had happened. His servant told him that he was the one who mend it: "I noticed how much you were afraid from it and how much you needed to be careful when walking up and down the stairs. That is why I decided to mend it by putting some clay on it." Omar then said to him: "take away the clay from it and leave it as loose as it was before. I say this because I have given a pledge to Allah the Exalted 'never to put a brick over another and never to build a stone over the other if I became Caliph.'"

People are all in Better Situation Other than Me and You

It was narrated that Ahmad bin Is-haq had related to us on the authority of Damrah and the authority of Hafs bin Amr, who said: "Omar bin Abd Al-Aziz had kept one servant of his who collected wood for him and who also picked up animal drops for him. One day this servant said to his master: 'the people are all in good and better situation other than me and you.' Upon hearing this response Omar said to this servant: 'go, you are free!'"

It was also reported by Ibin Sa'ad and by Abdullah bin Dinar who both said that "Omar bin Abd Al-Aziz never got any benefit in any form from the Moslem treasury. He neither allowed any money be wasted from it until he died. And only Allah is the most knower."

Chapter Twenty Four

His Generosity

It was narrated that Juzeimah, Abou Mohammad bin Al-Abid, had related to us that Omar bin Abd Al-Aziz had said: "I have never given any money to any one without feeling that it is too little. I even feel a little shy from Allah the Exalted and the Elevated to ask for Paradise for any of my Moslem brothers when I am mean with him in this world. I say this for when the Judgment Day arrives it would be said to me: 'if Paradise was in your hands, then you would be mean in it.'"

Chapter Twenty Five

His Piety
May Allah Bless him

If you Did that Again you would not be Doing Anything for me Any more

It was narrated that Hammad had related to us on the authority of Abou Sheiban, who said: "Amarah bin Nasee sent with me two baskets of fresh and soft dates to Omar bin Abd Al-Aziz. He did that when the harvest was at its beginning. When I arrived to him with these two baskets he said to me: "how did you bring them here?" I said: "I came over the mail mules." He said to me: "go and sell them." Then I went away and sold the two baskets of dates for the amount of eighteen dirhams. I sold them to a man from the people of Bani Marwan, who in his turn gave them away as a gift to Omar. When the two baskets of dates were brought to him again, he said: "ye Aba Sheiban, they seem to be the same two baskets you brought me before." Then I answered him: "yes they are." Indeed, he put one of these baskets in front of us, where we ate as much as we wanted, and he sent the other one to his wife. He also put the money earned from them into the treasury house of the Moslems.

It was also narrated that Ibin Bukeir had related to us on the authority of Ya'acoub and the authority of the latter's father, who said that Omar bin Abd Al-Aziz had once said: "I wish that I had some honey from the honey of Suneir or that of Lebanon." Then Fatimah bint Abd Al-Melek, his wife, had heard him saying this. Then she sent some of her servants off to Ibin Ma'adi Karib, the governor of that place, and asked them to tell him that the Emir of the Faithful had desired some of the honey made in Suneir or in Lebanon and that he should send him some of that honey. Indeed, when the honey arrived to Fatimah she sent it all to her husband Omar. She said to him: "this is the honey you wanted." Omar then answered her: "I think I know that you did send some of your servants to Ibin Ma'adi Karib and asked him to send me some of their honey." This honey was then sent to the market and sold there and the money was put into the treasury house of the Moslems. Then Omar wrote to Ibin Ma'adi Kerib and said: "Fatimah had sent to you telling you that I wanted some honey from your lands in Suneir or in Lebanon, and that you sent me the honey. I tell you that if you did such a thing again, you would not be doing anything for me any more, nor would I look again into your face."

You have Spoiled for us your Honey

It was narrated that Riyyah bin Obeidah had related to us as saying: "Omar bin Abd Al-Aziz had the habit of eating some bread dipped in honey. One day he asked his family to give him some honey but they had none at home. That is why they brought him the honey and he ate from it and he really liked it. Then he asked them: "from where did you have such honey?" His wife answered him: "I gave my servant two dinars and sent him over the mail mule and he bought it for me." Then he answered her: "I asked you by Allah to tell me why you brought it to me." His wife then brought him a small container full of honey, which he then sold for more than two dinars. He gave her the first two dinars which she paid for the honey and he put the rest of the money in the treasury house of the Moslems. He then said: "the mules of the Moslems were saddled for the sake of Omar's appetite."

It was also narrated that Ibrahim bin Hisham bin Yahyah bin Yahyah Al-Ghassani had related to us on the authority of his father and that of his grandfather, who said: "Omar bin Abd Al-Aziz never liked to use the mail mules except for the general needs of the Moslems. One day he wrote to one of his governors to buy for him some honey. This governor did what Omar had asked him to do and sent the honey over to him by the mail caravan. When the honey arrived to Omar he asked: "how did he carry the honey over to me?" They answered him: "he brought it over the mail carriage." That is why Omar ordered that the honey be sold, which they did. He then put the value of the honey in the treasury house of the Moslems and said: "you have spoiled for us your honey."

It was also narrated that Jareer bin Hazim had related to us on the authority of one man and also on the authority of Fatimah bint Abd Al-Melek and the wife of Omar, who said: "One day Omar bin Abd Al-Aziz wanted to eat some honey, and we never had any at home. Then I sent one man on a mail carriage over to Ba'albak in Lebanon to bring us some honey. Later I said to Omar: "you mentioned that you wanted honey, and we have honey now, so do you want to eat some of it now?" Omar answered: "yes, bring us some!" Then Omar came close to the honey and asked: "from where did you have such honey?" His wife answered: "I gave one of our men two dinars and sent him over one mule of the mail mules to Ba'albak, where he bought it for us." Then Omar said to her: "send me the man you have sent there." The man came to Omar, who in his turn told the man: "go and take this honey to the market and sell it there and bring us back the money capital paid for it, and then make sure to put the rest of the money in the treasury house of the Moslems! Such money may be used to buy animal feed for the mail mules. Indeed, if the Moslems would get any benefit from my own vomiting, then I

would vomit."

A Gift for the Prophet was a Gift, But for us Today it is a Bribe

It was narrated that Ismael bin Ayyash had related to us on the authority of Omar bin Muhajir, who said: "One day Omar bin Abd Al-Aziz wanted to eat an apple, and we never had any at home, or we wished to have had some at home. Such apples were very sweet in scent and taste. Then a man from his own family went away and brought him some apples and gave them to him as a gift. When the apples were brought to him he said: "what a nice smell it has and what a good quality it is! Take it away boy, and convey peace to the man who sent it to me and tell him that his present had a great effect where he liked and where I liked." Then I said: "ye Emir of the Faithful, the man who sent them is your cousin and he is from your own household. You know, too, that the Messenger of Allah (may peace and blessings of Allah be upon him) had accepted the gift and indeed he ate from it but he did not eat from the alms." Omar then said: "Woe unto you man! a gift for the Prophet was a gift, but for us today it is a bribe."

It was also narrated that Abou Al-Maleeh had related to us on the authority of Maymoun bin Muhran, who said: "Omar bin Abd Al-Aziz was given once some apples and fruits as a gift, but he did not accept them and he returned them by saying: 'I did not know that you sent to anyone in my position something like this.' Then someone said to Omar: 'had not the Messenger of Allah (may peace and blessings of Allah be upon him) accepted the gift?' Omar then replied: "yes, but a gift for us and for those who will be after us is a bribe."

It was also narrated that Abou Al-Maleeh had related to us on the authority of Furat bin Moslem, who said: "Omar bin Abd Al-Aziz wanted to eat an apple, and they asked for some apples for him but they found none at home. Thus, we rode together with him and on our way we met some boys from the monastery carrying plates of apples, which were presented to us. Then Omar stopped at one of them and took one apple from it, smelt it and then returned it to the plate, and said to them: 'get back into your monastery, for I did not know that you sent to anyone in my position something like this.'" It was narrated then that "I rode my mule and followed him and said: 'ye Emir of the Faithful, you wanted to eat apples and I asked for some apples for you and I found none. Then the apples were presented to you in gifts and you returned them. 'Did not the Messenger of Allah (may peace and blessings of Allah be upon him), Abou Bakr and Omar (may Allah be pleased with them) accept the gift?' Omar then replied: "yes, the gift was just a gift for the

Messenger of Allah (may peace and blessings of Allah be upon him), for Abou Bakr and Omar (may Allah be pleased with them); but for those caliphs after them it is only a bribe."

May Allah Bless you, and by Allah if I were you I Would have Wanted it Myself

It was narrated that Al-Fihri had related to us on the authority of his father as saying that, "Omar bin Abd Al-Aziz was once dividing among the Moslems the apples harvested from the general land of the Moslems, when one of his small sons picked one for himself. When Omar saw that he took back the apple from the mouth of his son. The young boy felt hurt and went away quite angry to his mother. His mother immediately sent away to the market and bought some apples for her boy. When Omar came back home he smelt the smell of apples and then said: "ye Fatimah, have you taken any apples from that crop of apples commonly owned by the Moslems?" She answered: "no." But she told him the story of how she got the apples home. Then he said: "by Allah I have taken it away from my own son as if I had taken it away from my own heart. But I did that for I feared that I would lose myself in front of Allah the Exalted and the Elevated for the sake of an apple which is taken from the common ownership of the Moslems.

It was also narrated that Ibin Al-Sammak had related to us as saying that, "Omar bin Abd Al-Aziz was once dividing among the Moslems the apples harvested from the general land of the Moslems. Then one of his small sons came to him and picked for himself one from those apples. When Omar saw that he jumped at his son and took back the apple from him and threw it at the rest of the apples. The young boy felt hurt and went away quite angry to his mother. His mother then asked him: "what is the matter with you my son?" Her son told her the story and then she immediately sent away two dirhams to the market and bought some apples for her boy and she fed him as much as he wanted. She then told her husband Omar about the matter, and when he finished what he was doing he came back home and she offered him a plate full of apples. When he saw that he asked her: "where did you bring that from?" Then she told him the story, to which he responded: "may Allah bless you, and by Allah if I were you I would have wanted it myself."

It was also narrated that Abou A'wanah had related to us on the authority of Khalid bin Abi Al-Salt, who said: "It was once brought to Omar bin Abd Al-Aziz some hot water, which was heated up by the charcoal of the emirate. When Omar knew of it he rejected it and refused to use it for washing or for ablution.

It was also narrated that Ibin Bukeir had related to us on the authority of Ya'acoub and that of his father, who said that Omar bin Abd Al-Aziz had asked once: "heat for me some water to wash myself for Friday!" It was said that they said to him: "ye Emir of the Faithful, by Allah we do not have any single stick of charcoal to heat the water for you." It was said that they went with the water urn to the kitchen, the Moslem kitchen, where they heated the water. It was also said that they brought back the boiled water to Omar and said to him: "ye Emir of the Faithful, this is the hot water for you, and it is boiling hot." Then he asked them: "but did not you say to me that you had no charcoal at all!? I believe you went to the general kitchen of the Moslems and heated it up there, isn't it?" They responded: "yes, we did." Omar then said: "send for me the kitchen attendant!" When that man was brought in front of him Omar said to him: "they said to you that this is the urn of the Emir of the Faithful, and that is why you started a fire beneath it." The kitchen man then responded: "no ye Emir of the Faithful, by Allah I have never started a fire on a single stick of wood for it. The fire was already on and it was full of amber, which if I let go by time as it is it would die out to become ashes." Then Omar asked the man: "for how much did you buy the charcoal?" The kitchen man responded: "by so and so." Omar then said: "pay him its value."

It was also narrated that Hanbal bin Is-haq had related to us on the authority of Abou Abdullah and the authority of Raja'a bin Haywah, Abi Sulmah, who said: "whenever Omar bin Abd Al-Aziz made some food to any one who came to him, he would not eat from it. Consequently, his visitors would not eat either. Then he would ask them: "what is the matter with you? why don't you eat?" They answered him: "but you do not eat yourself, and therefore we will not eat." It was said that Omar then ordered for two dirhams to be paid from his own money towards the food he eats everyday. This money was spent in the general kitchen of the Moslems. Only then Omar ate from the food offered to him and to his visitors who also ate like him.

It was also narrated that Mua'awiyyah bin Amr had related to us on the authority of Abi Is-haq Al-Fuzari and the authority of Al-Awza'i who said: "Omar bin Abd Al-Aziz used to contribute from his own money the amount of one dirham to be put daily towards the food given to the general public. Only then he would accept to eat from such food." Al-Awza'i also said: "Omar was never selfish and never got any benefit without sharing it with the Moslems."

Eat it my Son! It is Meant for you, not for me

It was reported that Al-Hakam bin Omar Al-Ra'eeni had related to us as saying: "I saw once Omar bin Abd Al-Aziz sending his servant to barbecue some meat for him. But the servant came back quickly with the barbecued meat and offered it to his master. Omar then said to him: "you did it quickly."

The servant answered back: "I barbecued it in the fire of the kitchen." Indeed the Moslems had such a common kitchen which was used for cooking their dinners and suppers. Then Omar answered his servant: "you eat it, son! It is meant for you, not for me."

It was also narrated that Abi Is-haq Al-Fuzari had related to us on the authority of Al-Awza'i, who said: "Omar bin Abd Al-Aziz used to contribute from his own money the amount of one dirham to be put daily towards the food given to the general public of the Moslems. Only then he would accept to eat from such food. But whenever he visited the people of the Book they used to offer him a great deal of food such as cereals and beans and many other green products out of which they made a lot of food. Omar used to give them a lot of money in return for such good food from which he ate. But whenever they refused to take the money from him he would, too, refuse to eat from their food. Whereas from the Moslems he never accepted anything."

Is there any Benefit from it Except its Smell?

It was narrated that Hammad bin Sulmah had related to us on the authority of Hameed and also the authority of Riyyah bin Obeidah, and the authority of Abi Sinan, who said that Omar bin Abd Al-Aziz was once given in his hands a greatly-scented musk. Omar then held his nose in a rejection gesture. Then they said to him: "ye Emir of the Faithful, this is only a kind of perfume." Omar then answered: "And is there any benefit from it except its smell?"

It was also said that Riyyah bin Obeidah had related to us as saying that some musk was taken out of its cabinets and then was presented to Omar bin Abd Al-Aziz. He then held his nose in a rejection gesture not to smell it. Then one man of his companions said to him: "ye Emir of the Faithful, this is only a kind of perfume, and it will not harm you to smell it." Omar then said: "And is there any benefit from this except its smell?"

It was also narrated that Al-Haytham bin Omar had related to us on the authority of Hayyan bin Nafi' Al-Basari, who said: "Urwah bin Mohammad Al-Sa'adi sent me with a lot of gifts to Suleiman bin Abd Al-Melek, who was then the Caliph and he was in Dabiq at the time. But when we arrived at Dabiq we found out that Suleiman had died, and that Omar bin Abd Al-Aziz had taken over as Caliph. Then we went to him and we had all these presents which we had already prepared for Suleiman." He continued to say: "and we had with us a large container which contained more than five hundred pounds of gifts in addition to a great deal of musk and perfumes. Then we began presenting these gifts to Omar bin Abd Al-Aziz, when a lot of smell came out of the musk. Consequently, Omar put his arm up and covered his nose and said: "you boy, take away from me this musk for its smell causes pleasure."

It was also narrated that Mohammad bin Is-haq had related to us on the authority of Abd Al-Rahman bin Abdullah Al-Amri and the authority of Rabee'ah bin Ata'a, who said that Omar bin Abd Al-Aziz was given once a large ambergris from Yemen. When they presented it to him he put his arm up and covered his nose for he does not want to smell its smell. Then Muzahim said to him: "ye Emir of the Faithful, there is only its smell." Omar then said to him: "woe unto you Muzahim, is there any benefit from perfume except its smell?" Indeed, it was said that Omar kept his arm on his nose until they took away the ambergris from his face.

It was also said that Abou Awanah had related to us on the authority of Abdullah bin Rashid, the owner of the ambergris, who said: "I brought once to Omar bin Abd Al-Aziz some ambergris and perfume, which were used by the other Caliphs and paid for from the treasury of the Moslems. When Omar saw the ambergris close to him he held off his nose and said: "its use is only in its smell."

It was also narrated that Abd Al-Aziz Al-Majishoun had related to us on the authority of Abi Obeidah, who said: "I have never seen a man who is more reserved and more strict in his matters than Omar bin Abd Al-Aziz, may Allah bless his soul."

The People of the Emir of the Faithful Needed Money, and we do not Know where to Get it from

It was narrated that an oldman had related to us on the authority of Abdullah bin Abi Zakariyyah, who said that he went in once to see Omar bin Abd Al-Aziz, where he found him in a poor state. He felt sorry for him for he knew how much Omar's own people became needy and with no money with them. Then they talked with each other about it and Abdullah said: "ye Emir of the Faithful, I have seen you doing something which I would like you to tell me how you made it possible." Omar then asked him: "and what is it?" Abdullah then asked: "you give to each one of your governors one hundred dinars every month, and even two hundred dinars monthly, or even more than that." Omar answered: "I find it that they deserve it when they rule according to the Book of Allah and by the sunnah of his Prophet. I want them to feel good in their hearts and to be satisfied from all kinds of money and living problems for them and for their own families." Abdullah bin Abi Zakariyyah then said: "you are absolutely right. But I have heard that your own people are in need now of money and they do not find it, when you are the greatest doer of good in the nation. Therefore, I think you may as well look at any one of those governors of yours and see how much money you give to him in every month and just take like him. In doing so, you would allow your own people and

family to live in the minimum decent way of life." Omar replied: "may Allah bless you, I know that in what you have just said you only meant good for us all. I also know what you feel for us and how much hurt you are for our situation." Then Omar continued to say while putting his right arm over his left one: "This flesh and bone of ours have flourished and been nourished from and through the money of Allah the Exalted and the Elevated. By Allah if I could I would not go back and take anything ever from the treasury house of the Moslems."

It was also narrated that Al-Layth had related to us on the authority of Mohammad bin Qays, the story-teller of Omar bin Abd Al-Aziz, who said: "one day Muzahim came out to us and said: 'the people and family of the Emir of the Faithful are in need of money and we really do not know where to get it from or where to borrow it from.' It was said that I said to him: 'if we really had enough money we would have offered it to you.' Then he said: 'and how much do you have?' I said: 'I have only five dinars.' Then he said: 'by Allah five dinars are something good to relate, so give them to me.' Then I gave him the money. Later some money from Omar's land in Yemen came over to us. It was said that as a result Muzahim came over to me and he is very happy with the money received from Yemen. He said: 'we have just received some money from some land of ours in Yemen, so now I would give you these five dinars.' It was said that he went in and then came out with his hand over his head and saying: 'may Allah make greater the reward of the Emir of the Faithful! May Allah make greater the reward of the Emir of the Faithful!' It was narrated that we said to him: 'yes, may Allah make greater the reward of the Emir of the Faithful! But why?' He said: 'Omar ordered that the money that he received from his own land in Yemen be put in the treasury house of the Moslems. And I really do not know how he went about and paid me the five dinars.'"

It was also narrated that Abou Al-Maleeh had related to us on the authority of Furat bin Moslimah, who said: "I used to show my books once a week to Omar bin Abd Al-Aziz, who would look into them and get what he wanted. Thus, I showed them to him once and he took one book from them in the size of four fingers or the stretch of the hand, where he wrote something in it. Then I said to him: "the Emir of the Faithful had forgotten something." But in the next day he sent for me and said: "bring your books with you!" It was said that he then sent me away after something, and when I came back he told me, "isn't time we looked into your books?" Then I said to him: "we looked into them yesterday." Then he said: "go away until I send for you." But when I went back and looked into my books, I found among them the same book of the same size that he took last time.

He Forbids me from a Lot of Talk for he Worries about Boastfulness

It was narrated that Hammad bin Sulmah had related to us on the authority of Raja'a Abi Al-Miqdam and the authority of Na'eem bin Abdullah, who used to work as writer for Omar bin Abd Al-Aziz, who said that Omar bin Abd Al-Aziz had said: "he forbids me from a lot of talk for he worries about boastfulness."

It was also narrated that Ash-Shafi'i had related to us as saying that it was once said to Omar bin Abd Al-Aziz: "what would you say about the people of Sifeen?" It was said that he said: "that was a blood which Allah cleansed my hands from, and with which I certainly do not like to blemish my tongue."

It was also narrated that Ali bin Mas'adah had related to us on the authority of Riyyah bin Obeidah, who said: "I was sitting with Omar bin Abd Al-Aziz and then the name of Al-Hajjaj was mentioned. Then, I cursed him and said a great deal of negative things about him. Omar then said to me: "slowly ye Riyyah! I know that if a man committed an evil deed against the other, and if the wronged one continued to curse and degrade the evil doer, then by doing so, he would take his right from him. What is even more, the evil doer would have a right over the wronged one."

I Do not Need your Jar

It was narrated that Ya'acoub had related to us on the authority of Ibin Bukeir and Abi Zeid and the authority Ya'acoub's father, who said: "Omar bin Abd Al-Aziz received once the amount of thirty thousand dirhams from his wealth in Bahrain. Then the man who used to take care of the food for his family and people came to him and said: 'ye Emir of the Faithful, Allah the Exalted and the Elevated has just sent you some money to spend.' Then Omar asked: 'where from?' The man responded: 'it is from your wealth and properties in Bahrain. It is the sum of thirty thousand dirhams.' When Omar heard this, he went a little back and said: 'call Muzahim to come to me.' When Muzahim came he said to him: 'ye Muzahim, why did not you return that money that we have received from Bahrain and put it in the treasury house of the Moslems as I thought you should have?'" Indeed, Ibin Bukeir thought or doubted that

Muzahim had responded to Omar in this way: "this money came over to me, ye Emir of the Faithful, and I did not know what to do." Then Omar replied to him: "return that money back and take it yourself to the treasury house of the Moslems." It was then narrated that the man who brought that money from Bahrain came over to Omar and said to him: "ye Emir of the Faithful, I beg you to free my neck from slavery, may Allah save you from fire!" It was said that Omar then looked at the man and said: "you as well as that money are from the wealth and money of Allah , and I do not have the power to free you." The man then said: "ye Emir of the Faithful, this is a jar of prepared ginger for you. I used to bring it for you as a present every year and now I brought it with me." Omar answered him: "bring it here!" It was then said that Omar took out one stick of ginger from it and put it on his lips and said: "be quiet! if you ever doubt something then leave it. I do not need your jar."

Take it: and if you Wish
you may Praise or you may Dispraise

It was narrated that Amarah bin Aqeel bin Jareer bin Atiyyah bin Al-Khutafi, and the real name of Al-Khutafi was Huzeifah bin Badr, had related to us as saying that when Omar bin Abd Al-Aziz became Caliph a great number of poets came to him from all parts of Al-Hijaz and Iraq. Some of the poets who came included Nuseib, Jareer, Al-Farazdaq, Al-Ahwas, Kutheiyer, Al-Hajjaj Al-Qada'a'i and Al-Akhtal. Some of them stayed for a month waiting to have an audience with Omar but he would not let them see him. It is because Omar never really liked poets and did not think of them much. What he liked most, however, was to keep close to him those theologians and learned men and those good readers and advisers, especially the ones who would describe for him things in a pious manner. Indeed, Omar used to send for such pious men to come to him from their various distant countries.

Indeed, Jareer's waiting at the door of Omar coincided with the coming of Awn bin Abdullah, who was Utabah bin Mas'ood Al-Huzali, who was a very pious and learned man and a good speaker in logic. He was just like Al-Hassan bin Abi Al-Hassan Al-Basari in his logic and knowledge. Jareer saw him coming at the door of Omar bin Abd Al-Aziz, and he was rolling up his sleeves with a turban and a head cover stuck to his head while its loose ends thrown back between his shoulders. Here Jareer said to him:

Ye that reciter with the loose turban,
This is your time, for mine has gone away.
Tell our Caliph if you happen to meet him,
That I am tied at his door as the chained in a horn.

Then Awn asked him: "who are you?" He answered him: "I am Jareer." Then Awn said to him: "you do not have the right over my name and wife." Jareer then said to him: "then mention me to the Caliph." Awn answered him: "only if I find it suitable and if the time is right." Indeed when Awn came in to Omar he said to him: "Jareer is waiting at your door, and please release my wife and name from him!" Only then Omar allowed Jareer to come in to his presence. When Jareer went in he said: "ye Emir of the Faithful, I have heard that you like only those who give you advise and not those who praise you. So please allow me to speak!" Here Omar gave him permission to speak, and he said the following in poetry:

Umamah has complained a lot about my situation, but the women
Of Yamamah did not know much about my comings and goings.

The people never fell asleep since they packed up and travelled,
Except in some nesting places when their good time allowed.

They declare the declaration of the accounted condoler,
If the day sun-shine comes and the shade shades back on the moon.

Out of fate I came over from my land to visit the Caliph,
As his Lord brought forth Mousa through fate, too.

We hope, as the rain would give us hopes in life,
To get from the Caliph as we get from the rain.

Should I mention the problems and injuries which afflicted us?
Or should I just be contended with what you have been told about me?

After you I am still in a home which is squeezing me so small,
And my goings up and down in our quarter have been narrowed.

The rising urban life will not give any benefit for our desert,
And neither a bedouin will come back to us as an urban one.

How often in our lands you come across an old and shaggy widow,
And how often you see an orphan with weak voice and vision.

When his beloved was taken away he called and she invoked:
O, Lord! Bless all the people with the graces of Omar.

We have known you to give enough the one who lost his father,
As the helpless chick in its burrow that cannot rise nor fly.

These widows you have met their needs and requests,
And who then meets the needs of this male widower?

It was said that when Omar heard these lines his eyes became full of tears,

and he said to Jareer: "you are trying hard to describe things for me." Jareer then responded: "I am only trying to describe what is not known to you and which is so great."

It was narrated that as a result Omar prepared a caravan for Al-Hijaz which carried to the people there a great deal of food, clothings, and supplies to be spread evenly among its poor people. Then Omar looked at Jareer and asked him: "do you come from people of the Emigrants or what?" Jareer said: "no." Omar then asked him: "do you have any relationships with the Ansar? or are you connected to them in any marital way?" Jareer replied: "no." Then Omar said: "then you are from those who fight over the booty of the Moslems and from those who go in raids against the enemy of the Moslems?" Jareer then said: "no." Consequently, Omar said to him: "then I do not see in any way why you should have a right in the booty of the Moslems." Jareer then said: "yes, by Allah I feel that Allah has prescribed some right for me in such booty, unless you push me away from it." Omar answered him: "woe unto you man! what right are you talking about?" Jareer then said: "the right of the wayfarer, who endeavoured to come to you from very far places and who is totally lost and helpless at your own door." Here Omar said: "now I will give you." Indeed, Omar ordered that he be given twenty dinars which were left out from his own salary, and he said to him: "this amount is the only money left from my salary. This is because the wayfarer should be given from one's personal money. If I had more than this amount left then I would have given you. So take it, and if you wish you may praise or you may dispraise." Jareer then said: "no, I shall praise ye Emir of the Faithful." Finally, Jareer went out and all the other poets who were outside rushed to him and said: "what happened with you, you Aba Harzah?" He answered them: "I believe every man of you here should go to his mule and leave the place, because I came out from the company of a man who gives the poor but not the poets." Then he said the following line of poetry:

I found out that the charms of the devil did not provoke him,
And my own devil was himself protected in charms from jinn.

The Messenger of Allah was Praised and he Offered

It was narrated that Al-Haytham bin Adi had related to us on the authority of Awanah bin Al-Hakam, who said: "when Omar bin Abd Al-Aziz took over the Caliphate many poets came to him and they stayed at his door for days but he never allowed them into his company. While they were in this state waiting for an audience with Omar and when they felt that they should go and leave the place without seeing him, Ibin Haywah passed by them and saw what was

going on there. Indeed this man Ibin Haywah was a distinguished orator from Syria. When Jareer saw him coming in to see Omar bin Abd Al-Aziz he shouted at him the following line:

Ye that man with the loose turban,
This is your time, so ask permission for us from Omar.

It was said that this man went in to Omar but he never mentioned anything about those who were waiting outside. Then later Odayy bin Arta'ah passed by them and saw the same thing and to whom Jareer shouted the same kind of lines:

Ye that rider who is proudly mounting his horse,
This is your time, for mine has gone away.

Tell our Caliph if you happen to meet him,
That I am tied at his door as the chained in a horn.

Do not forget our urgent need, may Allah forgiver you!
For my stay away from my family and land has been too long.

It was narrated that Odayy then went in to see Omar and he said to him: "ye Emir of the Faithful, the poets are at your door, armed with their poisoned spears and arrows and their words are so piercing and penetrating." Omar answered: "woe unto you Odayy! I have nothing to do with them, poets!" To such a response, Odayy said: "may Allah elevate and bless you, ye Emir of the Faithful, the Messenger of Allah (may peace and blessings of Allah be upon him) has been praised by poets and he offered them. So you should take the Messenger of Allah (may peace and blessings of Allah be upon him) as an example to emulate." Omar then asked: "but how?" Odayy replied: "he was praised by Al-Abbas bin Mardas Al-Sulami, and then the Messenger of Allah gave him away some jewels with which he cut out his tongue." Omar asked: "and can you recite for us something of that poetry?" Odayy replied: "yes." And I recited for him the following lines:

Ye the best man in all over the world, I saw that you have
Published a Book which openly brought forth what is Right.

You laid down for us the principles of the religion of guidance,
After we deviated from the right and when the right became dark.

Through details and evidence you have shown the impure things,
And through proof you have also extinguished a blazing fire.

Then who would inform Prophet Mohammad on my behalf?
For every man is rewarded in accordance with what he had done.

You have straightened the path of Right after being bent,

When its old corner was also greatly destroyed.

Our Lord is Elevated and Exalted so highly over the Throne,
And the Throne of Allah is the highest and the greatest of all.

The Opinion of Omar bin Abd Al-Aziz in some Poets

It was narrated that Omar said to Odayy: "woe unto you Odayy! Who of those poets standing at my door?" Odayy responded: "there is Omar bin Abdullah bin Abi Rabee'ah." Omar then said: "isn't he the one who said,

I have warned her and she jumped over her heels,
And gone off without knowing the effect of my words;

On that hour she then came back after she had said: woe!
You have come back quickly, you the son of the generous.

Have you come crawling back without permission,
And overstepping the place to the heads of the sleepers?

Omar continued to say: "if this enemy of Allah wanted to change and be better he would have at least kept quiet for a while. By Allah this man will never come in to see me and that is final. Who else is there at the door?" Odayy then said: "there is Hammam Ghalib - meaning Al-Farazdaq." Omar then asked with sure surprise: "isn't he the one who said,

They have thrown me down from the height of eighty fathoms
Just like the attack of a falcon with darkened and broken feather.

But when my two feet were levelled on the ground, they said:
Is he alive whom we beg, or is he dead the one we heed from.

Omar then said: "by Allah this man will never walk over my carpet. Who else is there at the door?" Odayy responded: "there is Al-Akhtal." Omar then said: "ye Odayy! isn't he the one who said,

I am not fasting Ramadan voluntarily,
And I am not eating the meat of sacrifices.

And I am not driving camels early in the morning
To go to the basin-shaped land of Makkah for prosperity.

And I am not visiting a very distant house,
In Makkah by which I wish to reform myself.

And I am not staying up like a slave and calling,
Just before the morning 'come to prosperity!'

But I shall drink it whole-heartedly,
And I shall prostrate myself at the daybreak.

Omar went on to say: "By Allah this man will never be allowed to see me when he is a blatant non-believer. Is there anyone else at the door?" Odayy replied: "yes, there is Al-Ahwas." Omar then said: "isn't he the one who said:

Allah is between me and this world's master,
Who flees in it from me and I am following him.

Omar asked: "who also is here?" Odayy responded: "Jameel bin Mu'ammar." Omar then said: "isn't he the one who said:

O, how much I wish we can all live together, and if I die
I wish that in death my coffin meets with her coffin.

For a long span of life I am not so keen,
If it is said: her tomb slabs were laid on her.

Omar then concluded: "if he, the enemy of Allah, had wished to meet her in this world it would have been much better for him to be able after that to do some good and be saved. By Allah he shall never be allowed to see me. Is there anyone else from whom you mentioned at the door?" Odayy replied: "yes, there is Jareer bin Atiyyah." Omar then said: "isn't he the one who said:

The huntress of hearts knocked at your door,
When it is not time for visiting: so go back in peace!

Jareer's Entering to Meet him

It was said that Omar had said: "if there is no way out of this then let him in!" It was said that Jareer was allowed in and on his way to see Omar he was saying:

The One who sent forth the Prophet Mohammad
Has chosen for the Caliphate a just and noble Leader.

His justice and dignity were so great, the greatness of the Caliphate,
For every man was cared for and even the bent one was straightened.

I hope that you would give me a speedy and graceful offering,
For the self is so infatuated with the quick and generous offering.

But when he went in and stood between Omar's hands the latter said to him: "woe unto you Jareer! Have faith in Allah and do not say anything but the truth!" Here Jareer said:

Should I mention the sufferings and injuries which afflicted us?
Or should I just be contended with what you have been told about me?

How often in our lands you come across an old and shaggy widow,
And how often you see an orphan with weak voice and vision.

We have known you to give enough the one who lost his father,
As the helpless chick in its burrow that cannot rise nor fly.

He would call you the call of desperation for help,
As if he is inflicted with madness from the jinn or haunted by people.

Ye the Caliph of Allah! What do you order us to do?
We do not belong to you and neither are we in an awaited abode.

After you I am still in an agony which keeps me so sleepless,
And my goings up and down in our quarter has been so long.

The rising urban life will not give any benefit for our desert,
And neither a bedouin will come back to us as an urban one.

We hope, as the rain would give us hopes in life,
To get from the Caliph as we get from the rain.

He graced and adorned the Caliphate when it was his fate,
As his Lord brought forth Mousa through fate, too.

When his beloved was taken away he called and she invoked:
O, Lord! Bless all the people with the graces of Omar.

These widows you have met their needs and requests,
And who then meets the needs of this male widower?

The good will prevail and will not leave us as long as you live,
So may Allah bless you Omar, and the good things are from Omar.

It was said that when Omar heard these lines he said to him: "ye Jareer, I do not think in any way you have a right here." Jareer said: "yes, ye Emir of the Faithful, I feel that I have. I am a wayfarer, who endeavoured to come to you from very far places and who is totally lost and helpless at your own door." Here Omar ordered that he be given from his own personal money the amount of one hundred dirhams. Indeed, it was said that Omar had said to him "woe unto you Jareer! We took over the Caliphate and we did not have with us except the amount of three hundred dirhams. One hundred was taken by Abdullah and the other one hundred by Umm Abdullah; therefore, ye boy, give him the remaining one hundred!" It was said that Jareer took it and went out while saying: "by Allah this is the best and dearest money I have earned for years. Finally, when Jareer went out and all the other poets who were outside rushed to him and said: "what news do you hide?" He answered them: "it is something that you do not like. I came out from the company of the Emir of the Faithful, but he gives to the poor but not to the poets, and I am satisfied with him." Then he said the following line of poetry:

I see that the charms of the devil did not provoke him,
And my own devil was himself protected in charms from jinn.

Chapter Twenty Six

His Humility or Humbleness
May Allah Bless him

It was narrated that Al-Waleed had related to us on the authority of Al-Oza'i, who said that when Omar bin Abd Al-Aziz became Caliph, one of his brothers went in to see him and said: "if you wish I would speak with you as just the man Omar about something which you do not like today, but which you will tomorrow. And if you wish I would speak with you as the Emir of the Faithful about something which you like today, but which you will not like tomorrow." Omar then answered him: "yes, speak with me as Omar about something which I do not like today, but which I will like tomorrow."

It was also narrated that An-Nadr bin Suheil had related to us on the authority of his father, who said that Omar bin Abd Al-Aziz had said once to a maid he had: "You maid, come and fan my face!" Then the maid came and began to fan him. While she was doing that she became drowsy and she slept. Then Omar took the fan from her hand and he began fanning her face. Then she woke up and cried, but Omar said to her: "you are only human like me; and you were caught by heat the same way I was, and I wanted to fan your face in the same way you fanned mine."

It was also narrated that Waleed bin Moslem had related to us on the authority of Al-Oza'i, who said: "Omar bin Abd Al-Aziz used to sit and listen to the public narrator who used to tell stories after the usual prayers. Indeed, Omar used also to get carried out with the stories when he would raise his hand if the narrator raises his. One day, the daughter of Osamah bin Zeid came in to see him, and she was accompanied by her servant who was holding her in the hand. When Omar saw her he stood up to meet her and he walked towards her until he held her hand in his, while his hands are in his pockets. Indeed, he walked with her until he brought her to his seat where he made her sit. He then sat in front of her and, in fact, he attended to all of her requests and what she came for.

It was also narrated that Baqiyyah bin Al-Waleed had related to us on the authority of Hassan Al-Absi and the authority of Amr bin Muhajir, who

said that Omar bin Abd Al-Aziz had said once: "ye Amr! if you ever see me deviating from the Right put your hands on my shoulders and shake me, and then say to me: "what are you doing?"

It was also narrated that Hukam Ar-Razi had related to us on the authority of Abi Hazim, who said that when Omar bin Abd Al-Aziz became Caliph he had said: "go and look for the best two men whom you can find." It was said that they brought him two men, and when he sat in front of them in his council of the Emirate he presided as the Emir. Then the Emir gave them a pillow where they sat in front of him and then he said: "this is an evil and tempting council, and therefore I ask you always to be vigilant and to watch my action and behaviour. If you happen to see me doing something which is not right and proper, I ask you to frighten me with and to remind me of the Power of Allah the Exalted and the Elevated."

I Stood up and I am Omar bin Abd Al-Aziz, and I Sat down and I am Still Omar bin Abd Al-Aziz

It was narrated that Ibin Kutheir bin Marwan had related to us on the authority of Raja'a bin Haywah, who said: "Once I was spending the evening with Omar bin Abd Al-Aziz. The oil lamp that he has suddenly became faulty, and I stood up and went to fix it. Then Omar asked me to sit down and leave it for him to fix it. He then went and fixed it, and came back and sat beside me and said: "I stood up and I am Omar bin Abd Al-Aziz, and I sat down and I am still Omar bin Abd Al-Aziz. I say this for it is shame for a man to allow his guest do something for him."

It was also narrated that Damrah had related to us on the authority of Abd Al-Aziz bin Abi Al-Khattab, and the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz, who said: "Raja'a bin Haywah had said to me, 'your father is such an active and lively man, for I was once spending the evening with him when the oil lamp that he has suddenly died out and he did not allow me to fix it. He said to me: "what is the matter with that lamp that it died out?" I said to him: "yes." I noticed that his servant was lying asleep beside him, and I said to him: "shall I wake him up?" Omar answered: "no, let him asleep." I said: "shall I go myself and fix it?" He said: "no, it is not good for a man to let his guest do something for him." Indeed, Omar put on his gown and went to a bottle of oil which was hung up and took it and filled the lamp and lit it again. He put back the bottle where it was and went back to his seat, and said: "I stood up and went and I am Omar bin Abd Al-Aziz, and I came back and I am still Omar bin Abd Al-Aziz."

He was not Recognized until he was Singled out

It was narrated that Al-Hakam bin Omar Ar-Ra'eeni had related to us as saying the following: "I participated once with Omar bin Abd Al-Aziz in performing a burial ceremony in a rainy day. He said four times "Allah is the Greatest!" over the dead man. Then a strange man who was not wearing a big gown came in and sat beside Omar. Then Omar covered as much as he can from this man and took care of him. Indeed I saw how Omar bin Abd Al-Aziz began the burial procession. He carried with the others from right hand side of the coffin and on his left shoulder. Then I saw him carrying from back end of the coffin on his right shoulder. He walked with everyone else in the burial procession in front of the coffin, and everybody else behind the coffin. I also saw how he concluded the burial ceremony, that is, when he finished from the act of burying he wiped the grave in his hand. Then he stopped and pointed his finger towards the grave and said: "may Allah forgive, bless and save the soul of whom you know." Then afterwards I saw Omar bin Abd Al-Aziz sitting with this circle of people and then with that circle until you can hardly recognize him. Perhaps the strange man who did not know him, would come and ask about him and he would not find him until he is singled out of people. The stranger would ask: "where is the Emir of the Faithful? and in which circle is he sitting?" Then he would stand up and would not recognize where he is until he is pointed out: "this is the Emir of the Faithful." The stranger then would greet him and would congratulate him for his Caliphate.

It was also narrated that Ibin Wahab had related to us on the authority of Al-Layth bin Sa'ad and on that of Abou An-Nadr, who had said: "I sent secretly some of Omar bin Abd Al-Aziz's people to work against him and to mar his reputation by saying: 'go to Omar and tell him that he is somehow arrogant in his attitude to people.' It was narrated that such a thing was said to Omar, and then he responded to such an accusation: "what a foul thing you thought of! If you could see, you would notice that I am very careful in spending the dinar and the dirham for the fear of Allah, and then you would come and say that I am committing the worst of evils, which is arrogance or haughtiness. Indeed haughtiness is the cloak of the gracious and I take it out of him. But I was a young man among the young men of my own people, where they used to come to me without any permission. They used to walk over my carpets and sit over my beds, and they used to take money from me just as the other people used to take from their brothers who have no rights over them whatsoever. When I became Caliph I allowed them to be rather informal with me and I gave them whatever they wanted. I tried to change for them their own conditions which I knew they were suffering from. But I used to punish them whenever I found that they deviated from the right. Sometimes I used to shut my door and shun them away in order to make them depend

upon themselves and to warn them against the forbidden things. If I did not punish them and be tough with them then it would be against their own good, which in itself was the reason for my behaviour with them.

If you Knew what I Know of Myself, Then you would not Look into my Face

It was narrated that Hammad bin Zeid had related to us on the authority of Ayyoub, who said that it was said to Omar bin Abd Al-Aziz: "ye Emir of the Faithful, if you came to Al-Madinah and then if Allah would send you death in it then you would be buried in the place of the fourth tomb; that is, next to the Messenger of Allah (may peace and blessings of Allah be upon him), Abi Bakr and Omar." Omar then replied: "by Allah if Allah would punish me in all kinds of punishments, except that of fire because I cannot bear it, it would then be better for me than making Allah know deep in my heart that I know that I am up to this status."

It was also narrated that Abou Bakr bin Obeid had related to us on the authority of Al-Mofaddal bin Yunus, who said that a man had said to Omar bin Abd Al-Aziz: "ye Emir of the Faithful, what did become of you?" Omar said: "I became a fat man, with a belly full of sins, and I am always invoking Allah for help and guidance."

It was also narrated that Al-Thawri had related to us as saying that Omar bin Abd Al-Aziz had once hit his belly in his hand and said: "my belly is very slow and preoccupied with matters away from worshipping my Lord. It has become full of sins and errors. Yet, it is always invoking Allah to give it the place of the good and the pious although it is doing the opposite deeds of those good and pious."

It was also narrated that Baqiyyah bin Al-Waleed had related to us on the authority of Utabah bin Tameem, who said: "There was a man who told me about what Omar bin Abd Al-Aziz had said when he once put in his hands a piece of lentil, and he was addressing Maymoun bin Muhran. Omar said to Maymoun: "take this Maymoun, for I have a belly which is polluted in its own world and which is always invoking Allah to give it hopes and the place of the good and the pious although it is doing the opposite deeds of those good and pious."

It was also narrated that Al-Fadil bin Rakeen had related to us that Abou Israel had mentioned something about Omar bin Abd Al-Aziz and on the authority of Ali bin Bazeemah, who said: "I saw Omar bin Abd Al-Aziz in Al-Madinah and he was wearing the best dresses among his people, and wearing

the best types of perfumes. He also used to have the best manner of walking. Then Later I saw him walking the walk of the hermits. Indeed, if you are told that walking is something to remember after Omar then do not believe it."

It was also narrated that Khalid bin Yazeed had related to us on the authority of Ja'aounah, who said that a man came to Omar bin Abd Al-Aziz and said to him: "ye Emir of the Faithful, the Caliphate has decorated the ones who were before you, while you yourself have decorated it. Indeed, you embody the example of a man of whom the poet had said:

If gold has decorated the beauty of necks,
Then your beautiful face has decorated gold itself.

It was also narrated that Mohammad bin Na'eem bin Hadeem had related to us as saying that I have heard Bishr bin Al-Harith saying: "Omar bin Abd Al-Aziz had once looked deep into his face and said, 'O, you! If you knew what I know of myself, then you would never look into my face."

May Allah Bless the Man who Knew his Status

It was narrated that Ibin A'ishah had related to us on the authority of his father who said: "Omar bin Abd Al-Aziz was once told that one of his sons had bought a golden ring for the amount of one thousand dirhams. When his son wore his ring, his father wrote to him and said: 'you will have an invitation from me when you sell this golden ring which you bought in one thousand dirhams, and when you give away as alms that money and bought instead a ring for the amount of one dirham only. You should also engrave on it the words: "may Allah bless the man who knew his status!" And may peace be upon us.'"

It was also narrated that Abou Sa'eed Al-Mu'adib had related to us on the authority of Abd Al-Kareem, who said that Omar bin Abd Al-Aziz was once told: "may Allah bless you and reward you good for Islam." Then he answered: "no, but may Allah bless and reward Islam good instead of me."

Ye Aba Qilabah, be Strong and do not Let the Hypocrites Rejoice at our Misfortunes!

It was narrated that Hammad bin Zeid had related to us on the authority of Ayyoub, who said: "when Abou Qiladah became once ill in Syria, Omar bin Abd Al-Aziz came in to see him and he said: "ye Aba Qiladah, be strong and do not let the hypocrites rejoice at our misfortunes!"

It was also narrated that Mohammad bin Kutheir had related to us on the authority of Suleiman Al-Khawas who said: "there was once a man who had his son died and whose burial ceremony was attended by Omar bin Abd Al-Aziz. The father of the dead man was hospitable and he took the notion of death very reasonably. Then a man of those who were attending the burial said: "by Allah this is the satisfaction in itself." Omar bin Abd Al-Aziz replied: "or the patience." Then Suleiman said: "it is patience rather than satisfaction, because satisfaction means that a man would accept in all ways the affliction with complete resignation even before it happens. Whereas, patience means to accept the affliction after it has happened."

Chapter Twenty Seven

His Gentility and Forgiveness

It was narrated that Sa'eed bin A'mer had related to us on the authority of Haroun bin O'ayn and the authority of an old man from Khanasirah, who said that Omar bin Abd Al-Aziz had a boy from his wife Fatimah. This son went out playing with other boys and one day he came out wounded in his head by one of those boys. Then Omar's son was carried home to his mother, and the boy who wounded him was also brought with him. Both boys were brought in to Fatimah and then Omar, who was in another home, heard the clamour. He then went out to see what is going on and his wife met him shouting: "he is my son, and he is an orphan." Then Omar asked: "did he have a support?" She answered: "no." Then he said: "register him in the posterity." Fatimah then said: "may Allah send him so and so! and by Allah my son would hit him again in another time." Omar said: "you have frightened him."

It was also narrated that Ibrahim bin Abi Ablah had related to us as saying that Omar bin Abd Al-Aziz became once very angry at a man who did something that he did not like. Then Omar sent to him a man who seemed to have hit him with ropes and even whips so that one would think he was strongly beaten up. Then Omar said: "let him go free! If I had not been angry I would have caused you harm and injury." Then he read from the *holy Quran* from the Chapter of *Al-i Imran, verse, 134*: "Those who spend freely, whether in prosperity, or in adversity; who restrain anger, and pardon all men; for Allah loves those who do good."

It was also narrated that Qays had related to us on the authority of Abd Al-Melek, who said that Omar bin Abd Al-Aziz went once to his afternoon nap and on his way he was met by a man who was holding a roll in his hand. The people thought that he needs to see the Emir of the Faithful and he was given access to that, whereas he thought that he would not be allowed to see the Caliph. Consequently, he threw the roll from his hand over the Emir of the Faithful to attract his attention. The Emir of the Faithful looked at him and he was hit and wounded in the face. I looked at the blood running down his cheeks while he was standing in the sun and reading the Book. He ordered then that this man be given what he needs and then he was freed."

I Fear that I would Meet the One who Keeps me Quiet

It was narrated that Sufyan had related to us as saying that Omar bin Abd Al-Aziz was once hit by a man. Then it was said to him: "why do not you go and hit him in the same manner?" Omar replied: "what stops me is that I fear that I would meet the one who keeps me quiet."

It was also narrated that Rowaem bin Yazeed had related to us on the authority of Abi Sahl Al-Masri and the authority of Hatim bin Qadamah, who said that there was once a man who went to Omar bin Abd Al-Aziz while he was at the mimbar and said to him: "I swear you are one of those evil-doers." Then Omar asked him: "and how do you know when you are a false witness? Your testimony is not valid and therefore it cannot be accepted."

It was also narrated that Abou Bakr bin Obeid had related to us on the authority of Abd Al-Hameed bin Hureith, who said that there was once a man who said to Omar bin Abd Al-Aziz: "ye Emir of the Faithful, this man has cursed you." Omar turned away from him as if he did not want to answer him. The man repeated the same words, and then Omar turned away from him for the second time. The man repeated the same words for the third time, and then Omar said: "he will lead him on from where he does not know."

It was also narrated that Sahl bin Mahmoud had related to us on the authority of Harmalah bin Abd Al-Aziz, and that of his father, and also that of a man from Hubayshah, who said: "we met once Omar bin Abd Al-Aziz and he was riding his camel and at the same time reading for the people who were walking behind him. But his camel caught by mistake the foot of a man who was walking on the road. Then this man looked back and said: "don't you see and are you blind?" But when the whole caravan passed by the man said: "is there a man who would take the responsibility for this action?" Then Omar said to his servant: "go back and be late and take this to the water."

He Asked me: Are you Mad? I said: "No."

It was narrated that Sahl had related to us on the authority of Omar bin Hafs, who said that an old man had said: "when Omar bin Abd Al-Aziz became Caliph he went out one night accompanied with one of his guards. He then went into the mosque and on his way he stumbled in the dark with a sleeping man. Then the sleeping man raised his head and shouted at Omar: "are you mad?" Omar answered: "no." Then the guard began to hit the sleeping man for what he said against the Caliph. Omar then said to his guard: "Omar is fine, he only asked me: 'are you mad?' I said to him: 'no.'"

It was also narrated that Ahmad bin Al-Harith had related to us on the authority of Ali bin Zeid, who said that there was a man who spoke rather badly with Omar bin Abd Al-Aziz, and as a result Omar replied to him: "I wanted the devil to have provoked me in connection with the sultan's great happiness. Then I would have come back and got what I wanted from you today what you shall take from me tomorrow." Then Omar bin Abd Al-Aziz forgave this man and allowed him to go free.

Chapter Twenty Eight

His Worshipping and his Exercise of Judgment

How did Omar Spend his Nights?

It was narrated that Damrah had related to us on the authority of Sa'eed bin Abd Al-Melek, who said: "I spent one night in the house of my sister Fatimah the wife of Omar bin Abd Al-Aziz. When the night dominated we saw how Omar came in, and where there was a box which contained clothes. Omar then opened it and took out two hairy dresses and put in the box the clothes he was wearing. Then he wore the hairy dresses and went on to his prayers.

It was also narrated that Al-Waleed bin Salih had related to us on the authority of Abd Ar-Rahman bin Zeid bin Aslam, who said: "Omar bin Abd Al-Aziz had at home a basket which contained a loose outer garment made of hair and also a chain. He had also an inner home inside his home where he had his night prayers, and to which no one came in. When the late part of the night arrived he used to open that basket, wore his hairy loose outer garment, and then put the chain on his neck. Then he would go on addressing his Lord and praying and weeping until the morning dawns. Finally, he would bring all these into the basket."

It was also narrated that Omar bin Salih Al-Azdi had related to us as saying that I have heard our sheikh from Syria saying: "before Omar bin Abd Al-Aziz died he had left with one of his servants a basket which contained some of his personal belongings and he asked the servant to keep that basket. After Omar's death the people came to Omar's servant and asked him about the basket which Omar had left for him. The servant said to them: "there is nothing good for you in that basket." But they did not believe him and they raised the matter to Yazeed bin Abd Al-Melek, who in his turn asked for the basket. Indeed, Yazeed asked the people of Bani Omayyah and said to them: "your old learned and revered man had left as an entrustment a basket which he had left with one of his servants." Indeed, Yazeed asked for the basket and it was brought forth for him. They opened it and they found in it some torn pieces of clothing which he used to wear at night."

It was also narrated that Abdullah bin Omar had related to us on the authority of his father, who said: "before Omar bin Abd Al-Aziz died he had asked for something to done for him - to throw into the sea a locked box he used to have. Then it was said to his wife: 'what was in that box?' She answered: 'an old and tattered garment and some dresses he used to wear, or cover himself with, at nights."

It was also narrated that Damrah had related to us on the authority of Al-Oza'i, who said: "Omar bin Abd Al-Aziz used to see a skylight just after the sunset. Therefore, if the call for the Maghreb prayers got late for some reason, he would then send for the caller for prayers and ask him to call for prayers because the time has arrived."

It was also narrated that Wakee' had related to us on the authority of Salih bin Sa'eed, the man who used to call for prayers, who said: "while Omar bin Abd Al-Aziz and I were in Al-Suweida' I called for the evening (Al-Isha') prayers, and after he prayed he went into the palace. He hardly went in when he came back out and prayed with us two light or quick prayers. Then he sat and began speaking about the spoils of war, and he repeated the story many times to those who were listening. Every time he read this he showed a great deal of piety and sincerity. And every time he came across a verse about compassion and mercy he would invoke the blessings of Allah. Indeed, he continued to do so until I called for the dawn prayers."

It was also narrated that Hammad bin Yazeed had related to us as saying: "Yahyah had related to us that Omar bin Abd Al-Aziz used to fast on Mondays and Thurdays."

It was also narrated that Mohammad bin Sa'ad had related to us on the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz, who said: "Omar bin Abd Al-Aziz used to stay the evening with us before he went to the late-night prayers, because when he went to the late-night prayers he would not speak with anyone at all."

It was also narrated that Ismael had related to us on the authority of Omar bin Muhajir and also the authority of Omar bin Abd Al-Aziz as saying that he used to fast on Mondays and Thurdays, the ten days, the tenth of Shawwal, and also the day of Arafah.

It was also narrated that Sa'eed bin A'mer had related to us on the authority of Ismael bin Abi Hakeem, who said: "Omar bin Abd Al-Aziz used to look into the *Holy Quran* and read something from it everyday. But he did not read a lot in every time he looks in it."

It was also narrated that Al-Hakam bin Omar Ar-Ra'eeni had related to us as saying: "I saw how Omar bin Abd Al-Aziz used to pray the obligatory prayers and when he finished praying them he used to go home to his people without volunteering."

He hardly Leaves a Day without Reading in the Holy Quran, but did not Read much

It was narrated that Sa'eed bin A'mer had related to us on the authority of Ismael bin Abi Hakeem, who said: "Omar bin Abd Al-Aziz hardly left a day, especially in the morning, without reading in the *Holy Quran,* but he never read much."

It was also narrated that Hawsarah had related to us, probably on the authority of Ismael and others, who said that Omar bin Abd Al-Aziz had said to Muzahim: "get me a wooden stand for my Quran." Muzahim brought him a stand which he really liked, and then he said to him: "where did you get it from?" Muzahim answered: "ye Emir of the Faithful, I went into some cabinets, where I found this piece of wood, and from which I made this stand." Omar answered him: "woe unto you Muzahim, go to the market and check how much it is." It was said that Muzahim went to the market and he priced this wooden stand for the amount of half a dinar. He came back and said to Omar: "ye Emir of the Faithful, I priced it for half a dinar." Omar replied: "we think that you should go and put into the treasury house the amount of one dinar in order to be on the safe side." Muzahim then said: "it was only priced for one dinar." Omar answered him: "put into the treasury house of the Moslems the amount of two dinars."

Chapter Twenty Nine

His Weeping and his Mourning

It was narrated that Sa'eed had related to us on the authority of Qatadah, who said: "There was once a man called Ibin Al-Ahtam who went in to see Omar bin Abd Al-Aziz. It was said that this man kept advising Omar for some time until Omar began crying and then fell on the ground unconscious."

It was also narrated that a man from Bani Dibbah had related to us as saying: "I saw once a man reading the *Holy Quran* to Omar bin Abd Al-Aziz. When this man reached in the Chapter of *Al-Tour*, or *the Mount*, to the verse which reads: "But Allah has been good to us, and has delivered us from the penalty of the scorching wind,"(*verse, 27*) Omar began weeping and weeping and his crying increased until he fell on the ground unconscious."

It was also narrated that Mohammad bin Abi Hameed had related to us on the authority of Ibrahim bin Obeid bin Rufa'ah, who said: "I saw Omar bin Abd Al-Aziz while he was listening to Mohammad bin Qays who was telling him some story. Then I saw Omar weeping so deeply to the extent that his ribs were heaving up and down."

It was also narrated that Abd Al-Salam, the servant of Moslimah bin Abd Al-Melek, had related to us as saying: "Omar bin Abd Al-Aziz wept and then his wife wept with him. Consequently, all his people at home wept with him and none of those knew why the others wept. When things became calm again Fatimah asked him: "by my own father, ye Emir of the Faithful, why did you cry?" He answered: "I remembered something Fatimah; I remembered when all people will stand trial in between the hands of Allah the Exalted, and how some of them will be sent to Paradise and the rest will be sent to Hell." It was said that when he said this he cried and he fell off unconscious."

It was also said that Abdullah bin Mohammad bin Obeid had related to us on the authority of Sufyan, who said: "Omar bin Abd Al-Aziz was once listening quietly while some of his companions were speaking with him. Then one of them asked him: 'why don't you speak, ye Emir of the Faithful?' He answered them: 'I was thinking of the ways in which the people of Paradise are looking at each other happily, whereas the occupants of Hell are madly

screaming in it.' Then he wept."

As if he is Carrying over his Shoulders the Burden of the Entire Nation

It was narrated that An-Nadr bin Odayy had related to us as saying: "I went in once to see Omar bin Abd Al-Aziz in his place. I saw him sitting and raising his knees and putting his hands on them, and then supporting his chin on his knees, as if he is carrying over his shoulders the burden of the entire nation."

He Wept until I began Elegizing him

It was narrated that Ziyad bin Abi Ziyad Al-Madani had related to us as saying: "my master, Ibin Ayyash bin Abi Rabee'ah, sent me once to Omar bin Abd Al-Aziz to bring him something. I went in to see him and he had with him one of his writers who was writing something for him. I said to him: 'may peace be upon you!' He answered: 'and upon you peace be.' Then I sat near him and said again: 'may peace and the blessings of Allah be upon thee, ye Emir of the Faithful!' He replied: 'ye Ibin Abi Ziyad, we are not denying you the first one which you have said.' Indeed, Omar said this while he had the writer reading for him some injustice appeals that came to him from Al-Basarah. Then he said to me: 'sit down!' I sat at the foot of the door, while the reader was reading for him, and he was heaving deep sighs. When the man finished what he was reading for him, he sent off all those who were there at home. When everyone has gone, he came to me and sat right in front of me, he put his hands on my knees and said: 'ye Ibin Abi Ziyad, have you warmed yourself in your gown?' I have a gown made of wool and I am happy with what we have.'" Ziyad bin Abi Ziyad then said: "he then asked me about the good people of Al-Madinah and their families. In fact, he did not leave anyone of them without asking about him. He also asked me about some matters that he ordered to be done in Al-Madinah. I told him about all these things that he asked about. Then he said to me: 'ye ibin Abi Ziyad, cannot you see what befell you?' I replied to him: 'ye Emir of the Faithful, I only wish you good.' Omar answered: 'Oh! Oh!' Then he wept until I began elegizing him.'"

Ibin Abi Ziyad continued to say: "I said to him, ye Emir of the Faithful this is only some of what you are doing, and I really wish you good." Again Omar said: "Oh! Oh! I curse but I do not curse; I hit but I do not hit; and I

harm but I do not harm." When Omar said this he cried until I began elegizing him. I then stayed with him until he gave me all what I needed. He also wrote to my master asking him if he wanted he would buy me from him. Then he took out from under his bed the amount of twenty dinars and gave them to me and said: "take this for it may help you in something. If you had had a right in the common booty of the Moslems, we would have given it to you. But you are a slave." Ibin Abi Ziyad said: "I refused to take the money." Then Omar said: "but this is from my own money." Indeed, he insisted on me until I accepted to take it. Then he wrote to my master to buy me from him, but he refused. Omar, finally, insisted and paid for me and procured my freedom."

It was also narrated that Khalid bin Safwan had related to us on the authority of Maymoun bin Muhran, who said: "I went out once with Omar bin Abd Al-Aziz to the cemetery. When he looked at the graves he began crying and came over to me and said: 'ye Aba Ayyoub, these are the graves of my own fathers of Bani Omayyah. They look now as if they have never shared with the people of this world their pleasures and lives. Cannot you see them now lying dead and afflicted with all kinds of disasters, and their bodies got decayed, deteriorated and eaten up by worms?" It was said that he cried until he fell completely unconscious. When he woke up he said: "let us go from here, for by Allah I have not known anyone who is more graceful than those who are lying in these graves, especially they have procured themselves from the punishment of Allah the Exalted.

It was also narrated that Fayyad bin Mohammad had related to us on the authority of Ata'a, who said: "Omar bin Abd Al-Aziz used to gather every evening a group of theologians, who would discuss with him matters related to death, the Doomsday, and the Hereafter. As a result, they used to cry so much as if they were in a funeral crying over a dead man."

It was also narrated that Abdullah bin Az-Zubeir had related to us as saying: "I have heard Al-Qadah mentioning that whenever death is mentioned in front of Omar bin Abd Al-Aziz he used to shudder just like a bird. He also used to cry so deeply until his tears would run down on his beard."

It was also narrated that Sa'eed had related to us as saying: "we have been told that whenever death is mentioned in front of Omar bin Abd Al-Aziz he used to have all his limbs trembled."

Talk to her for Happiness is Ahead of her

It was narrated that Al-Hasan bin Omayrah had related to us as saying: "Omar bin Abd Al-Aziz bought once a foreign maid. She said: 'I see that the people seem to be happy and I do not see why.' Omar then asked: 'what is she saying?' They answered him: 'she is saying so and so.' Omar then said: 'woe unto her, talk to her and tell her that happiness is coming ahead of her.'"

After that I have never Seen him Smiling until he Died

It was narrated that Ibrahim bin Mahdi had related to us on the authority of a brother to Shua'eb bin Safwan, who mentioned on the authority of some old men who heard the servant of Omar bin Abd Al-Aziz saying: "I woke up one night crying. Indeed Omar kept crying until I woke up. I used to share with him the same bedroom. Perhaps I could not sleep because of the continuous way of his crying. On that evening Omar cried so hard. He called me in the next morning and said: "my son, the good thing is not to talk to people and how they would listen to you. The good is embodied in the way you show reason towards your Lord and then to obey Him. My son, do not let anyone in to see me today until I woke up on my own and until the sun rises high. I say this for I fear that I may say something unreasonable to them and they, too, may not understand me." Then I said to him: "you are in the position of my father, ye Emir of the Faithful! I saw you tonight crying so hard in a way that I have never seen you before." Indeed Omar cried in the night and cried and then said: "my son, by Allah I remembered how we will be standing in between the Hands of Allah." Then he fell unconscious and did not wake until the next midday. Indeed, after that, I have seen him smiling until he died."

It was also narrated that Mohammad bin Al-Husein had related to us on the authority of those who witnessed Omar bin Abd Al-Aziz as Caliph and the Emir of the Faithful. It was said that he had with him a man who was reading for him some verses from the *Holy Quran*, especially the verse: "and when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then!" (*Al-Furqan, or The Criterion, verse, 13).* Then Omar cried so much and so loudly until he was overpowered by his cries. Then he went out of the place where he was sitting and went home. Also, the people who were there went away to their own places.

I have never Seen Anyone among the Creatures of Allah who can Weep more than him

It was narrated that Sa'eed bin Abi Oroubah had related to us as saying that Omar bin Abd Al-Aziz had said once to his son: "read!" His son replied: "what shall I read?" Omar replied: "read the chapter of Qaf!" Then he read in that Chapter until he reached the verse: "And the stupor of death will bring truth before his eyes: This was the thing which thou wast trying to escape!" (Qaf sora, verse, 19). Then he began crying and said: "read! Read my son!" His son asked: "what shall I read?" Omar replied: "read the chapter of Qaf!" Then he read in that Chapter until he reached the place where he mentioned the notion of death. Here Omar cried deeply and he repeated his cryings for many times."

It was also narrated that Abou Mawdood had related to us as saying that Omar bin Abd Al-Aziz had read once: "In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Quran, and whatever deed ye (mankind) may be doing, We are Witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord so much as the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear Record." (*Yunus sora, verse, 61*). When he finished reading that he began crying so deeply so that all his people at home heard him weeping. Then his wife Fatimah came to him and sat beside him and started to cry like him. Indeed, all his people at home cried for his cries until his son Abd Al-Melek came in and found them all in that state of deep weeping. His son then asked: "ye father, what is this and why are you all crying for?" Omar answered him: "It is nothing son, it is only something good. Your father wished that he had never seen or had known the world, neither the world had known him. By Allah my son, I was worried that I would be perished. And by Allah my son, I was worried that I would be one of the people of Hell."

It was also narrated that Al-Fadeel bin Mousa had related to us on the authority of Muqatil bin Habban, who said: "I prayed once behind Omar bin Abd Al-Aziz and I heard him reading: {But stop them, for they must be asked.} (*Saffat, or Those Ranged in Ranks sora, verse, 24*). Indeed, he kept repeating this phrase for many times and he could not pass it because of his deep cries."

It was also narrated that Abd Al-A'ala bin Abdullah Al-Ghazzi had related to us as saying: "I saw Omar bin Abd Al-Aziz going out once on a Friday and he was wearing heavy clothes, and followed by an Ethiopian man

who was walking behind him. When he arrived at the place where the people were, the Ethiopian went back. When Omar approached the two men, he said: "This is how it is done, may Allah bless you both!" Then he went up the Mimbar and began giving his sermon, and then read: "When the sun with its spacious light is folded up; When the stars fall losing their lustre; When the mountains vanish like a mirage; When the she-camels, ten months with young, are left unattended; When the wild beasts are herded together in human habitations; When the oceans boil over with a swell; When the souls are sorted out, being joined, like with like; When the female infant, buried alive, is questioned- for what crime she was killed; When the Scrolls are laid open; When the World on High is unveiled; When the Blazing Fire is kindled to fierce heat; And when the Garden of Bliss is brought near." (*Al-Takwir, or the Folding Up sora, verses 1-13*). Then Omar cried and cried with him all those who were in the mosque. Those cries have shaken the mosque as a whole to the extent that one felt that the walls of the mosque were crying, too."

It was also narrated that an old man from Makkah had related to us as saying: "I saw Omar bin Abd Al-Aziz crying at the Mimbar to the extent that he was not able to speak because of the amount of high crying he showed.

It was also narrated that Abou Ma'ashar had related to us on the authority of Mohammad bin Qays, who said: "One day Omar bin Abd Al-Aziz was praying the noon prayers and when he finished he said: 'ye Aba Ibrahim, could you tell us something about Paradise and Hell?" Ibin Qays then said: "I mentioned something, and I have never seen anyone from all the creatures of Allah who can cry more than Omar bin Abd Al-Aziz."

It was also narrated that an old man from Khurasan had related to us as saying: "When Abou Ja'afar went to Jerusalem he stayed with a monk who used to receive Omar bin Abd Al-Aziz in his visits there to Jerusalem. This man asked that monk: 'ye monk, would you tell me about the strangest thing or the most amazing thing that you have noticed about Omar bin Abd Al-Aziz?'" The man replied: "yes ye Emir of the Faithful. While Omar was once in my place and when he spent the night with me here on this very roof of this room -which was tiled with marble- and while I was sleeping on my back, I felt with some drops of water dripping from the roof spout over my chest. Then I thought "by Allah I had no water up there on the roof and the sky was very clear and it did not rain. Then I went up to the roof to check the matter and I found Omar prostrating and crying deeply and I saw his tears pouring down his cheeks and then dripping on the roof and then through the spout."

It was also narrated to us by our friends from the pilgrims who said: "When Omar bin Abd Al-Aziz raised his head from bowing down on the floor in prostrating behind the Sacred House, they looked at the floor where he was prostrating and they found the whole place where he was bowing down wet with his tears."

It was also narrated that Abou Al-Maleeh had related to us on the authority of Maymoun bin Muhran, who said: "Omar bin Abd Al-Aziz was once reading in the *Holy Quran* and when he read: "When the mutual rivalry for piling up the good things of this world diverts you from more serious things, Until ye visit the graves,"(*Al-Takathur or Piling up sora, verses, 1-2*), he began crying so deeply. He said: "I do not see the graves except in visits, and those who go in visits must come back either to Hell or to Paradise."

It was also narrated that Sabeeh bin Buzae' had related to us on the authority of Al-Oza'i and that of Maymoun bin Muhran, who said: "I spoke once with Omar bin Abd Al-Aziz about something very serious and the speech had a lot of tension about it. Consequently, he began crying and kept crying until he cried blood."

It was also narrated that Al-Waleed had related to us as saying: "I have heard a man speaking to Al-Oza'i, on the authority of Jisr and on the authority of Omar bin Abd Al-Aziz. Al-Waleed said: 'we have said something about his own situation and he began crying. He went on crying until we have seen trickles of blood running down his cheeks with his tears.' Then Al-Oza'i said: "We have heard about those who were renowned about their weepings, from Dawood, may peace be upon him, up to the present time. But we have never heard about anyone who reached this state of weeping except Omar bin Abd Al-Aziz, may Allah bless his soul!"

It was also narrated that Al-Waleed bin Moslem had related to us on the authority of those who heard Hasan bin Al-Husein, who had said: "I saw Omar bin Abd Al-Aziz crying once so deeply until I saw him crying blood."

It was also narrated to us on the authority of Maymoun bin Muhran, who said that Omar bin Abd Al-Aziz had asked him once: "speak with me ye Maymoun!" It was said that Maymoun had spoken to him about some matter which made Omar cry so much. Then Maymoun responded to him: "ye Emir of the Faithful, if I knew that you would cry that much, then I would have chosen a lighter topic than this for our discussion." Omar said: "ye Maymoun, we eat from this plant of lentils and it does not know what it has taught. It made the heart softer, the tears more abundant, and the body more humiliating."

Beware of Isolating Yourself with a Woman who is not Forbidden to you

It was narrated to us by Maymoun bin Muhran, who said: "Omar bin Abd Al-Aziz had asked me once to him and said: "I command you to do something in accordance to what I shall advise you! and keep this advise: "Beware of isolating yourself with a woman who is not forbidden to you, even if you thought within yourself that you do that in order to teach her the Quran!"

It was also narrated that Ja'afar bin Siedan Al-Azdi had related to us on the authority of Abi Abdullah Al-Harashi, who said: "I have heard some theologians, who came to Omar bin Abd Al-Aziz, as saying: 'the silent man as a result of knowledge is just like the speaker because of knowledge." Then Omar said: "I hope that the speaker because of knowledge would be in a better case than the other on the Day of Judgment. I say this because his speaking about his knowledge would be beneficial to all people, while the silent one will be silent to himself." Then he said: "ye Emir of the Faithful, what do you think of the temptation of logic?" It was then said that Omar bin Abd Al-Aziz cried so hard as a result of these remarks.

Chapter Thirty

His Fear of Allah the Exalted

The Emir of the Faithful had Made our Life Miserable since he Became Caliph; May he never been Made One!

It was narrated that Amr bin Jareer had related to us on the authority of Abou Saree' Ash-Shami, who said that Omar bin Abd Al-Aziz had once said to one of those men who used to sit with him: "ye the father of so and so, I have stayed the whole night last night thinking!" The man answered him: "thinking about what ye Emir of the Faithful?" He replied: "it is about the grave and its occupant. Oh, if only you saw the dead man after three days in his grave. If you saw him there then you would want to be away from him after a long time of your companionship with that one before he died. If you saw, too, the grave then you would see it an abode full of roaming vermin, pus suppurating in it, worms running through it. You will find the smell in it very different and very changed from the previous good smell of the living man and his perfumed clothes. His shroud, too, will be in tatters and total decay after it was in good condition and clean." It was said that when Omar heard this he gave a deep sigh and fell unconscious. Then his wife Fatimah came to him and said to Muzahim: "woe unto you Muzahim! Get that man out of this place and away from us. This is because the Emir of the Faithful had made our life miserable since he became Caliph; may he never been made one!" It was then reported that that man went out, and Fatimah came to her husband and began pouring some water on his face to awaken him from his unconsciousness and while she was crying for him. When he got awakened he saw her crying and he asked her: "why are you crying Fatimah?" She answered him: "ye Emir of the Faithful, I saw you falling off and nearly dying in between my hands. Then I remembered your own falling in front of Allah in preparation for your death and hence extinction from this world, or how you are going to leave it away. That is why I cried for you." He responded for her: "may Allah bless you Fatimah! You have done a great job." Then he fell off and she tried to hold him: she drew him to her chest, or, it was said, to herself and said: "you are for me, ye Emir of the Faithful, like a father and mother. We cannot tell

you about everything which we feel for you deep in our heart." Indeed, Omar remained in such an unconscious manner until the time for prayers arrived, when his wife came and poured some water over his face and shouted to him: "prayers ye Emir of the Faithful! Then he awoke with a fright."

It was also narrated that Al-Mogheirah bin Hakeem had related to us as saying: "Fatimah bint Abd Al-Melek and the wife of Omar bin Abd Al-Aziz had once said to me: "ye Mogheirah, there may be among the people someone who prays more or who fasts more than Omar, although I have never seen anyone like him in these respects who is more frightened from his Lord than him. Also, I have never seen anyone who would want to remain close to his Lord than Omar. For if he wanted to pray Al-Ishah prayers he would sit there in his mosque for hours raising his hands, praying and then crying. He would sit there doing that until he becomes completely tired and falls asleep. Also he would cry for hours until his eyes yields him and renders him asleep."

It was also narrated that Al-Mogheirah bin Hakeem had related to us as saying: "Fatimah bint Abd Al-Melek had once said to me: "ye Mogheirah, there may be among men someone who prays more or who fasts more than Omar bin Abd Al-Aziz, although I have never seen anyone like him in these respects who is more frightened from his Lord than him. Also, I have never seen anyone who would want to remain close to his Lord than Omar. For if he went in to his house he used to go into his own mosque inside and would sit there for hours praying and crying. He would sit there doing that until he becomes completely tired and falls asleep. Indeed, he used to do that throughout his night."

I have Told you now:
Either you Learn it or Leave it

It was narrated that Abdullah bin Mohammad bin Obeidallah Al-Qurashi had related to us on the authority of Ata'a, who said: "I went in to see Fatimah bint Abd Al-Melek once after the death of her husband Omar bin Abd Al-Aziz, and said to her: 'ye the daughter of Abd Al-Melek, I would like you to tell me something about the Emir of the Faithful." Fatimah answered him: "then ask, and I know if he were alive you would not dare do that." Then she went on and said: "Omar bin Abd Al-Aziz, may Allah bless his soul, had totally dedicated himself and all his life and body to the people. He used to spend all his day solving their problems and sorting out their affairs. When his day was over without finishing meeting the needs of the people he used to connect his days with his nights until he finished what he had started for the people. When he was finished with the affairs of the people, he used to ask for his oil lamp, which was maintained and supplied by his own money, to be brought

to him. Afterwards he used to go and pray two prayers. Then he would sit and support his back with some cushions and then would put his head on his hand and meditate, with tears falling down his cheeks and sighing so deeply.

Moreover, Fatimah continued to say, "in doing so Omar had tired and exhausted himself and even broken his own liver. He used to stay the whole night without the least bit of sleep until the morning. In the morning he would then be fasting." She said: "then I came close to him and said: 'Ye Emir of the Faithful, you have done so many things last night and you have exhausted yourself, and therefore you should not be doing that to yourself." He replied to her: "I know and I want you to let me do my own things, and you mind your own things yourself." She continued to say: "and I told him that I only wanted to learn from him." He answered: "then I would tell you. If you look at me and think of my situation, you shall see that I have been overburdened with the responsibility of this whole nation: for its old and its young, its red and its black, then for its lost and needy stranger, for its needy poor, and for its lost captive and the like throughout the corners of the nation and in distant lands. You also know that Allah the Exalted will one day ask me about them, and Mohammad (may peace and blessings of Allah be upon him) will witness to that or will be my testimony for them. That is why I fear that I will have no excuses in front of Allah the Exalted, and that the Messenger of Allah (may peace and blessings of Allah be upon him) will not be my testimony. That is why I feel very frightened for myself and therefore my tears ran down in fear and my heart is shaken. Indeed, the more often I remember that the more I get frightened and worried about the whole thing. Now I have told you, either you learn it or leave it.

It was also narrated that Mohammad bin Ayyoub Ash-Shami had related to us on the authority of one of our servants, who said: "Fatimah bint Abd Al-Melek cried once so hard until she became completely unconscious. Then her two brothers, Hisham and Moslimah, went in to see what had happened to her; they asked her: "what is it that you are doing with yourself? Is it your sadness for your husband - to say the truth a man like him is worthy of being sad for - or is it for something that you have missed in this world? Here we are in your hands and all our money and people are at your service." Then she replied: "I am not really sad for anything and I do not miss anything in this world. The truth is, by Allah, I have seen him in one night in a very strange situation, and I knew the reason for his behaviour. I knew that it was for a grave reason and the knowledge of it has pacified his heart." They asked her: "and what have you seen of him?" She answered: "I have seen him in one night up for prayers, and when he reached the verse: "And what will explain to thee what the Day of Noise and Clamour is? It is a Day whereon men will be like moths scattered about, and the mountains will be like carded wool." (*Al-Qari'a, or the Day of Noise and Clamour sora, verses, 3-5*). Then he cried: "what a terrible morning that is!" He jumped and then fell off sighing and snoring to the extent that I thought he was dying. Afterwards, he became rather quiet and I thought that he was dead. Then he woke up and began saying "what a terrible morning that is!" He jumped and began walking in the

yard of the house and saying: "Woe to me from the Day whereon men will be like moths scattered about, and the mountains will be like carded wool." She went on to say: "indeed he kept like this repeating these phrases until dawn, when he fell off again like a dead body. But when he heard the call for prayers he woke up again. By Allah every time I remember that night I will cry my eyes out, and I remember very well the lesson behind Omar's action."

It was also narrated that Abd Ar-Rahman had related to us on the authority of Malik, who said that Omar bin Abd Al-Aziz had said to his servant Muzahim while he was coming out of Al-Madinah: "ye Muzahim, I am worried that we could be seen like those who were exiled from or forced out of Al-Madinah."

Ash-Sheikh Abou Al-Faraj Al-Musanaf had also reported to us that when Omar bin Abd Al-Aziz had said that phrase he was referring to the saying of the Messenger of Allah (may peace and blessings of Allah be upon him) in his description of Al-Madinah. He described it as "it expels out its own evil."

Omar Always Used to Say: "May Allah Keep in Piece and Protect"

It was reported that Abbas bin Uqbah had related to us as saying: "I knew that Omar bin Abd Al-Aziz had the habit of repeating so often the phrase: "may Allah keep in piece and protect!"

It was also reported that Abdullah bin Al-Waleed bin Abi As-Sa'eb had related to us as saying: "I have heard my father saying: 'I have never seen anyone who has fear clear on his face more than Omar bin Abd Al-Aziz."

It was also narrated that Suleiman bin Basheer had related to us on the authority of Musafi' bin Sheibah, who said that he came once to Omar bin Abd Al-Aziz and he brought with him his own son. When they arrive Omar said to him: "In relation to your son he can stay in the guest house, but for you you may stay with us here at home." Indeed, Omar's wife, Fatimah, was one of his relatives and probably that is why he stayed with them. When the prayers for Al-Maghreb came he led the prayers with the people and then went home. Then he went into his own private home mosque and began praying there for some time. Indeed, he spent a lot of time in these prayers and he was crying, too. Then his wife came to him and said: "ye Emir of the Faithful, I think you should go and dine with your guest and then you can may come back to do your own things again." In fact, Omar did what she asked him and he came to his guest and seemed to have been apologizing. Then he said: "ye

Musafi', how can a man feel satisfied and full up with food and drink while there is no one in the east or west who is wronged through his injustice without my being his companion?"

It is Enough for me to do on a Day the Work of that Day, So how can I do the Work of two Days in one?

It was narrated that Mousa bin Ali had related to us on the authority of Harii bin Abd Al-Aziz, and the authority of his brother Rayyan bin Abd Al-Aziz, who said that I told Omar bin Abd Al-Aziz about what I have seen about him: "ye Emir of the Faithful, why don't you go and spend some time in riding?" Omar replied: "what shall I do with the work and duties of that day?" I said: "you can do that in the following day." Omar then wondered: "It is enough for me to do on a day the work of that day, so how can I do the work of two days in one?" Then I said to him: "Suleiman bin Abd Al-Melek used to go out and spend a lot of time in riding, and in doing that he was rewarded. Then Omar replied: "not even a single day in this world will reward him."

It was also reported that Sallam bin Abi Mutee had related to us as saying: "I have heard that when Omar bin Abd Al-Aziz became Caliph a very strong wind blew and raged. Then a man came to him and he was frightened with horrid colours. He said to Omar: "ye Emir of the Faithful, what is ever the matter?" Omar answered him: "woe unto you, is there any nation at all that got perished except through wind?"

It was also narrated that Ismael bin Ayyash had related to us on the authority of Utabah bin Tameem and others, who said that Omar bin Abd Al-Aziz used to say: "By Allah if I knew that it is permitted for me, between me and Allah, to let you free to do whatever you wanted to do, and go to my own people, then I would have done it. But I fear that this is not permitted for me to do that at all, according to what is between me and Allah."

It was also narrated that Muqatil bin Hayyan had related to us as saying: "I prayed once after Omar bin Abd Al-Aziz and then he read from the *Holy Quran* the verse: "But stop them, for they must be asked." (*As-Saffat, or Those Ranged in Ranks sora, verse, 24*). Then he continued repeating it as if he could not pass it to the next verse."

It was also narrated that Mohammad bin Sa'eed had related to us on the authority of Yazeed bin Shawjab, who said: "I have never seen anyone in the world who is more frightened than Al-Hassan and Omar bin Abd Al-Aziz as if hell was created only for them."

It was also narrated that Sa'eed and Asha'ath had related to us on the authority of Atra'at, who said that Omar bin Abd Al-Aziz had with him a group of people who were asking him some questions. They asked him to have some preservations in his food and to be careful and avoid the plague. They told him that they are saying these things because the Caliphs before him did that. Indeed, when they insisted on these matters he said: "Oh Allah! If You know that I fear and worry about another day than the Day of Judgment, then do not save me from that fear!"

I have a Mind for which I Fear that Allah will Torture me

It was narrated that Arta'at had related to us as saying: "someone had said to Omar bin Abd Al-Aziz, 'if you appoint somebody to taste your food before you eat it, then you would not be assassinated; and if you appoint someone to guard you when you pray, then, too, you would not be assassinated. Also, try to protect yourself from the plague! When Omar heard these things he said: "Oh Allah! If You know that I fear and worry about another day than the Day of Judgment, then do not save me from that fear!"

It was also narrated that Salih bin Dawood had related to us as saying that Omar bin Abd Al-Aziz had said to Raja'a: "ye Raja'a, I have a mind for which I fear that Allah will torture me."

It was also narrated that Mardawiyyah As-Sayegh had related to us on the authority of Fadeel bin Ayyad, who said: "Omar bin Abd Al-Aziz had cried one day, and it was said to him: 'why are you crying?' He retorted: 'you blame me for crying? I assure you that if one young she-goat had died on the banks of the Euphrates, then Omar would be held responsible for it on the Day of Judgment.'"

It was also narrated that Al-Ghalabi had related to us on the authority of one man, who said: "Omar bin Abd Al-Aziz (may Allah be pleased with him) had once his reader reading for him some important subject and he had with him Moslimah. When he finished reading Moslimah said to him: 'you have exaggerated the tone of your reading.' Then Omar said to the latter: 'and weren't you pre-occupied with the meaning rather than the tone?'"

It was also narrated that Othman bin Abd Al-Hameed bin Lahiq had related to us on the authority of his father, who said: "Omar bin Abd Al-Aziz had once with him a man reading for him something from the *Holy Quran.* This man had the habit of reading in a rather tonal manner, and that is why the people said to Omar: 'he was rather rhythmical.' Then Omar responded:

'weren't you pre-occupied with what you have heard rather than with the rhythm?'"

It was also narrated that An-Nadr bin Odayy had related to us as saying: "I went in once to see Omar bin Abd Al-Aziz. Indeed, I did not find him crying, but he was deeply sad, as if he was carrying the sadness of all the creatures of Allah."

It was also narrated that Al-Hameedi had related to us on the authority of Sufyan, who said that Omar bin Abd Al-Aziz had heard a man saying: "By Allah Omar bin Abd Al-Aziz treated his nation with justice." It was said that when Omar had heard that he cried and responded: "By Allah I wished that what you have said was true. And from where did you bring this about Omar? May Allah bless you!"

It was also narrated that Ash-hab had related to us on the authority of Malik, who said: "Omar bin Abd Al-Aziz entered once to his wife Fatimah, and when he saw her he threw at her an old cap he had on him. Then he hit her on her thigh a friendly hit and said: "ye Fatimah, do you think that the nights of Dabiq are better than now? Then Omar reminded her of those days which she had forgotten of her past life. Then she hit him on his hand in a rather harder manner, which forced him to take it away off her and then said to him: "I swear you are today in a much better situation and you are able to do things more than those early days." When he heard that he stood up to go and said in a rather sad way: "ye Fatimah, I fear that if I committed some error against my Lord then I would face the severe punishment of a great day." When Fatimah heard that she cried severely and said: "may Allah save him from Fire!"

It was also narrated that Sa'eed bin Omar had related to us as saying: "whenever the word 'death' is mentioned to Omar bin Abd Al-Aziz, all his limbs and body begin to tremble."

Call Death for me

It was narrated that Abdullah bin Othman had related to us on the authority of Abdullah (meaning Ibin Mubarak), who said that Omar bin Abd Al-Aziz had once said: "I carefully considered my situation and the people's situation and then concluded that there was nothing better for us than death." Abdullah then went on to say: "he meant that the people and all their earnings at the time were so corrupted." Indeed, Omar said to his narrator Mohammad bin Qays: "call death for me!" He replied: "I refused his request." But then he rejected my plea and insisted that I should call death for him. Indeed, I called death for him while he was holding up his hands to make sure that I called death for him and he was severely crying. It was said that one of his younger sons came in and saw his father Omar crying to which he immediately cried. When Omar saw his son doing what he was doing he said: "and this, too, is with us." Then Ibin Qays continued to say: "I also called death for that young boy too." Indeed, it was narrated that Mohammad bin Qays had said in this connection: "Then I felt shy about the whole thing and then I called death for myself, too, like what I called for them." Indeed, it was narrated that Allah the Exalted Knew the truth from Omar, and therefore he did not stay alive for long and he died. His son, too, had died with him, but Mohammad bin Qays stayed for some years after him.

Chapter Thirty One

His Spiritualism and his Invocations

Your Graciousness Encompassed all, and I am Part of this All

It was narrated that Ghalib Al-Qattan had related to us as saying that Omar bin Abd Al-Aziz had said: "May Allah! If I am not worthy of Your trust to carry the responsibility of conveying Your Graciousness to the people, then Your Mercy or Graciousness is great enough to encompass me and to reach me. Your Graciousness is so great to encompass all and I am part of this all. So may Allah include me in Your Mercy and Blessings, for Thou art the most Gracious and the most Merciful. Thou have Created the people and they have obeyed Thee in what Thou have ordered them to do. Also, they have acted in accordance with what Thou have Created for them. Thus, it is clear that Your Mercy for them was already there even before they have obeyed Thee, Ye Allah the Most Gracious and the Most Merciful!"

It was also narrated that Bayad had related to us on the authority of his father and that of his grandfather and that of his great grandfather, who said that Omar bin Abd Al-Aziz used to say: "May Allah, Thou have Created men who have obeyed Thee in what Thou have ordered them to do. Also, they have forbidden what Thou have forbidden them to do. Thus, it is clear that Your Blessings and Guidance for them were already there even before they have obeyed Thee. So may Allah give me Your Blessings and guidance!"

It was also narrated that Obeidallah bin Abd Al-Melek had related to us as saying that Omar bin Abd Al-Aziz used to say: "May Allah bless the man in whose blessings would be the blessings of any nation in order to bless the nation of Mohammad! May Allah perish the one in whose perishing would be the blessings of the nation of Mohammad."

It was also narrated to us by the one who saw Omar bin Abd Al-Aziz standing in Arafah, praying and calling and pointing in his finger and saying: "May Allah bless the benefactor of the nation of Mohammad and give him more benefits, and may Allah bring their evil-doer back to repentance." In

fact, it was said that he went on to say while pointing in his finger: "May Allah protect them all and encompass them in your Blessings and Mercy!"

It was also narrated that Abd Al-Wahhab had related to us on the authority of a man who said: "I went once in pilgrimage with the Moslems led by Omar bin Abd Al-Aziz. When we were at Arafah I said to myself: 'I will give all my day here to listening to what Omar bin Abd Al-Aziz is calling and how he is invoking Allah's blessings.'" This man continued to say: "by Allah Omar never stopped calling and invoking the blessings and guidance of Allah since he stood in Arafah until the sunset when everyone moves forward to the next site in Muzdalifah. Especially he kept saying: 'may Allah protect for me my religion and make it secure. May Allah bless me through my obedience to Thee, through Your satisfaction with me, and through abandoning whichever does not concern me!" Indeed Omar kept repeating this phrase until sunset."

May Allah Forgive for me what Comes in Between them

It was narrated that Az-Zubeir bin Bakkar had related to us as saying that Omar bin Abd Al-Aziz used to say: "May Allah testify that I have obeyed Thee in the most lovable thing to Thee, which is monotheism; neither have I disobeyed Thee in the most abominable thing to Thee, which is atheism. So may Allah forgive for me what comes in between them!"

It was also narrated that Abdullah bin Omar bin Abd Al-Aziz had related to us as saying: "whenever Omar bin Abd Al-Aziz looked around him at the blessings and the graces of Allah through which he was blessed by Allah the Exalted and the Elevated, he used to say: "May Allah I seek refuge with Thee and I call Thee to testify that I shall never change the Graces of Allah by atheism, nor will I disbelieve in these Graces after I have know them, nor even would I forget these Graces. These Blessings and Graces have all come from Thee."

It was also narrated that Malik had related to us on the authority of Yahyah bin Sa'eed, who said that Omar bin Abd Al-Aziz used to say: "I have abandoned all these calls, and I have nothing to do will all these matters for they are all doubtful except in those matters related to power of Allah. Indeed, the majority of what Omar used to call was this: "may Allah bless me in Your decrees and fate, and bless me through what You determine for me, so that I would not like to speed up something you have delayed it for me; nor would I delay something You have speed it up for me!"

It was also narrated that Abbas bin Uqbah had related to us as saying: "I heard that Omar bin Abd Al-Aziz used to say so often: "May Allah keep in peace, keep in peace!"

Chapter Thirty Two

His Speeches and Sermons

It was narrated to us by Imam Jamaludeen, may Allah the Exalted support him when he said a lot of good things about Omar bin Abd Al-Aziz. Indeed, we have mentioned something about his speeches and sermons in the previous chapter of his Caliphate and in some other chapters where we found it necessary to mention according to the context. Thus, we do not find it suitable to repeat these matters here.

The One who Accompanies us should Accompany us in Five Things

It was narrated that Mohammad bin Sallam had related to us on the authority of Sallam bin Suleim, who said: "when Omar bin Abd Al-Aziz took over the Caliphate, he went up the mimbar and gave an important speech, which was his first speech. Indeed, after he thanked Allah the Exalted and praised Him he said the following:

> "Ye people, the one who accompanies us should accompany us in five factors. If not, then he should not come near us. They are: to provide us with something that no one could provide; to help us in doing good through his efforts; to guide us to do good without which we could not do and we could reach; not to talk behind the back of people or plot against them; and neither interfere in something which is not connected to him."

Indeed, it was narrated that poets and orators left away from this man (meaning Omar); and instead theologians and ascetics stuck close to him and said: "we shall never abandon this man until he does the opposite of what he says."

There is no Phase Between Paradise and Hell

It was narrated that Abou Abdullah Al-Azadi had related to us on the authority of Al-Hassan bin Mohammad Al-Khuza'i and on the authority of one of the children of Othman bin Affan, who said that in one of his sermons Omar bin Abd Al-Aziz had said the following:

> "For each journey there is undoubtedly a certain provision which should be procured. Thus, you should obtain your provisions for your journey from this world to the Hereafter. You should also be like those who carefully considered what Allah the Exalted and the Elevated had prepared for them either rewards or punishments. You should also be like those whose desires are met or who are feared in what they do. Indeed Allah the Exalted would not make your span of time too long so that you would not be hardened nor your hearts would be so barren. You should be prepared for your enemy and get to face him in any moment, for by Allah, he is there lurking for you. Indeed, no hope is given to those who do not know and who do not get prepared, for no one knows that he would wake up in the next morning or even would reach the evening after his morning. Perhaps in between morning and evening there are a lot of death snatches. Indeed, we have seen so many people who feel haughty and arrogant about this world; but the one whose eyes are completely resting in peace is the one who is positively sure about being saved from the torture of Allah the Exalted. Also, the one who is going to be happy at the end is the one who feels safe from the disasters and agonies of the Judgment Day. Moreover, he is not the one who is hardly healed from the wounds of this life without being wounded from other sides of it. May Allah I seek refuge with Thee rather than ordering you, my own people, to do one thing which I do not do myself or forbid myself from doing. If I did that, then I would lose my deal with you, and my deficiency would appear so clearly to you. My resting place would also be severely exposed to you in a way which I do not like and in a time when there is a clear difference between poverty and richness and when all standards and scales are laid bare. Indeed, you have been afflicted with something so grand to the extent that if the stars had been afflicted by it then they would have fallen and lost their lustre. If the mountains had been afflicted by it then they would have melted, too. If the earth had been afflicted by it then it would have cracked. Ultimately, do not you know that there is no phase or a separate stage between Paradise and Hell? And do not you know that you are heading to either of them?"

It was also narrated that Omar bin Mohammad Al-Makkii had related to us as saying that Omar bin Abd Al-Aziz had delivered once a speech in

which he said:

"This world is not an eternal abode for it is an ephemeral one, a place which was fated to destruction by Allah the Exalted and the Elevated. Its own people were also destined to be transient in it or to be in an ephemeral journey, too. There are in it many a confident builder who would soon be destroying it or causing destruction to what he had built. Also, there are many a happy tenant in it who would soon be leaving it in a transitory journey. Therefore, you, may Allah bless you all, should do well and get in the best possible way prepared for such an ephemeral journey. Also, in order to have a good journey you should obtain your provisions in the best possible way. The good provision is, of course, to be pious. This is so because this world is like a shade which is slowly diminishing and then would disappear. Whereas Ibin Adam in this world is just a constant competitor or a challenger. He is resting in peace in it. But when Allah the Exalted calls him through His power he will certainly obey. Allah may throw him away on the day of his death through which He the Exalted would be stripping him of all his heritage and worldly matters. His money and wealth and his factories would also be taken by other men after him. This world does not really please as much as it hurts; it pleases for a short time, but it leads to longer agonies and wider sadness."

It was also narrated that Omar bin Al-Waleed had related to us as saying that Omar bin Abd Al-Aziz had gone out once on a Friday, as he used to with his thin body, and delivered a speech as he used to do in his speeches on the Friday prayers. He said:

"Ye people, any one of you who did good should praise Allah and be thankful to Him; and any one of you who committed a sin should ask for forgiveness from Allah the Exalted. This is so because there must be for people to do good deeds, which were ordained upon them by Allah and made them shoulder such responsibility in their necks, and predetermined it upon them."

It was also narrated that Mohammad bin Zeid had related to us on the authority of Waheeb, who said that Omar bin Abd Al-Aziz had delivered once a sermon, after he thanked Allah and praised He in what he deemed proper, and then said:

"Allah the Exalted and the Elevated did not send a Messenger after His Messenger Mohammad (may peace and blessings of Allah be upon him); neither did He reveal another Book after the Book He revealed to His Messenger Mohammad (may peace and blessings of Allah be upon him). Indeed, everything that Allah revealed to and sent down upon His Messenger Mohammad is embodied in the Truth until the Judgment Day. May Allah testify that I am not creating; I am only following. Also, I am not the best amongst you; I am only the most or the heaviest burdened of you all. You must know that listening and obeying the orders are the two

duties that every Moslem should observe, unless, of course, he is ordered to commit an evil deed. For there is no obedience to the created in an evil thing against the Creator. Do I make myself heard by you all? (Indeed he repeated this phrase three times)."

The Best Worship is Performing the Duties and Keeping away from the Forbidden Things

It was narrated that Mohammad bin Is-haq had related to us on the authority of A'sem bin Raja'a bin Haywah, who said that Omar bin Abd Al-Aziz was once giving a speech in which he had said:

"Ye people, any one of you who committed a sin should seek forgiveness from Allah the Exalted and the Elevated and repent. But if he went back again and committed a sin, then he should seek forgiveness from Allah the Exalted and the Elevated and repent. If he went back again and committed a sin in the same way, then he should seek forgiveness from Allah the Exalted and the Elevated and repent, too. These are all sins which are stringed to the necks of men, and these sins would be destructive and, in fact, would lead to all the destructions if one persisted on these sins."

It was also narrated that Abd Al-Melek bin Quareeb Al-Asma'ai had related to us on the authority of Odayy bin Al-Fadal, who said that I have heard Omar bin Abd Al-Aziz giving once a speech in which he said:

"Ye people, have faith in Allah and make sure to ask for common things when you ask for something. This is so because if you are fated to receive something good from the top of a mountain or from the bottom of a land, then you will get it no doubt."

It was also narrated that Mu'tammer bin Suleiman had related to us on the authority of Ali bin Zeid bin Jada'an, who said that, I have seen Omar bin Abd Al-Aziz giving once a speech in Khanasirah. Indeed I have heard him saying:

"The best worship is performing the duties and keeping away from the forbidden things."

It was also narrated that both Mohammad bin Urwah bin Anbasah and Sa'eed bin A'mer had related to us as saying that Anbasah bin Sa'eed had said to Omar bin Abd Al-Aziz the following: "the Caliphs who were before you used to give us a lot of money and gifts, and I see that you have abandoned or totally separated yourself from this wealth and separated your family, too,

from it. You know that we have people and families to keep. Therefore, we ask you to allow us to go back to our villages, to our families and to our lands and farms." Then Omar replied to him and said: "I tell you that the best men amongst you all is the one who really did this and went back to his people and family with no reservations." When Anbasah finished speaking and wanted to leave, Omar bin Abd Al-Aziz asked him to wait for a moment and to listen to what he was going to say to him. He said: "ye Anbasah, try to remember death a lot! If you did that then in every time you feel bad or you feel you had a hard life then remembering death would open things up for you and would make you feel much better."

It was also narrated that Hammad bin Yazeed had related to us on the authority of Mohammad bin Amr, who said that Anbasah bin Sa'eed bin Al-AS had said: "I went in once to see Omar bin Abd Al-Aziz, and when I said goodbye and wanted to leave him he called me back and said: 'ye Anbasah! ye Anbasah!' Then I went back to him and he said: "try to remember death a lot! For in every time you are in an abundance of things then death would make these things narrow and limited for you; and neither would you be in a hard time or in depression without it being turned into abundance or in a state of richness when remembering death, too.

Take the Opportunity of your Tears that Run down your Cheeks

It was narrated that Is-haq bin Mansour had related to us on the authority of Abi Al-Joudi, who said: "Omar bin Abd Al-Aziz had said to me: 'ye Aba Al-Joudi, take the opportunity of your tears that run down your cheeks; make sure that they run for the sake of Allah the Exalted and the Elevated."

It was also narrated that Mufaddal bin Yunus had related to us as saying that Omar bin Abd Al-Aziz had once said: "Death had indeed caused the people of this world a great deal of distress and agony and pre-occupied them away from the pleasure and luxury of this world. Indeed, while they are enjoying such luxuries of this world, a certain caller or visitor came to them to remind them of death and its agonies. In doing so such a caller has spoilt for them such worldly pleasures and luxuries. Thus, woe unto the one who does not always remember death here in this world and its consequences there in the Hereafter; woe unto the one who does not always warn himself about it and about the temptations of this world. If he remembered death then he would find something good for himself at the end after he left this world and its people. Indeed, it was said that Omar cried a great deal when he had said that until he became unconscious, and later he woke up.

It was also narrated that Murthid bin Yazeed had related to us as saying: "I have heard Omar bin Abd Al-Aziz saying once: 'restrict or mark the graces of Allah by abundantly thanking Allah the Exalted and the Elevated."

It was also narrated that Al-Qurashi and Shureih bin Yunus had related to us as saying that Omar bin Abd Al-Aziz had once said: "mentioning the graces and boon of Allah is a kind of thanking."

It was also reported that Ibrahim bin Hisham bin Yahyah bin Yahyah Al-Ghassani had related to us as saying that my father told me on the authority of my own grandfather who had also said: "Suleiman bin Abd Al-Melek went in pilgrimage to Makkah and he had with him Omar bin Abd Al-Aziz. When they arrived at a place called Uqbat Asafan, Suleiman looked at the whole place which was a camp and part of his caliphate. Indeed, he liked in it its stones and buildings and then he said to Omar: "What do you think of what you see Omar?" Omar relied to him: "Ye Emir of the Faithful, I can see a world full of people and each party is gnawing the other. And you are responsible for all of them and for what they are all doing." Then suddenly a raven flew from Suleiman's room and it was crowing and in its beak a crumb of bread, which made Suleiman say to Omar: "What do you think this raven is saying?" Omar answered him: "I believe it is saying, 'from where has this crumb of bread entered to this place? and how has it left?" Suleiman then said to him: "O Omar, you are only mocking me and muttering in strange things!" Omar replied to him: "If you want I could tell you even stranger things than this!" Suleiman responded: "then tell me!"

Omar answered him in the following: "I could tell you about the one who knew Allah and then denied Him, about the one who knew the devil and then obeyed him, and about the one who knew and saw this world and then took it to his heart and accepted it as it is with its own people and even felt safe in it." When Omar said that, Suleiman replied to him: "you have spoilt for us our present moment, ye Omar!" After that Suleiman hit his mule and marched forward to where they were going. Then Omar came forward until he arrived and he dismounted from his mule and held it from its head, for he wanted to give it some relief from his weight. Indeed, he saw that all the people who came to the place came riding on whatever they are presenting in their hands. Indeed, it was said that Omar wept to this situation, and which made Suleiman ask him: "what are you crying for?" Omar answered him: "this is just like what is going to happen on the Judgment Day. Whatever one had offered forward, it would be the thing itself on which he came. But if he offered nothing he would come on nothing."

It was also narrated that Ja'afar bin Hayyan had related to us as saying: "Salih bin Abd Ar-Rahman sent me to Suleiman bin Abd Al-Melek, and when I arrived at his palace I came to him and I found with him Omar bin Abd Al-Aziz. Then I said to Omar: 'do you want anything from Salih?' Omar replied to my question: 'tell him the following message': "you should do what would remain for ever for you in front of Allah the Exalted. For what remains

and lasts with Allah remains and lasts with people. Whereas, what does not last with Allah does not last with people either."

Nothing Benefits the Heart unless it Comes out of the Heart

It was narrated that Shubabah had related to us on the authority of Kharijah bin Mus'ab, and on the authority of Mohammad bin Amr, who said that Omar bin Abd Al-Aziz had once said: "nothing benefits the heart unless it comes out of the heart."

Abdullah had also narrated to us that Ibin Ma'aaz had related to me on the authority of an old man from Quraysh, who said that Omar bin Abd Al-Aziz had once said: "ye people, who do your things in hiding, you should know that with Allah the Exalted things are done in the open. Allah the Exalted had said: "Therefore, by the Lord, we will, of a surety, call them to account, For all their deeds." (*Al-Hijr, or the Rocky Tract, verses, 92-93*).

It was also narrated that Bahdal Ash-Shami had related to me on the authority of his father, who was one of Omar bin Abd Al-Aziz's companions, and who said: "I have seen Omar bin Abd Al-Aziz standing on the mimbar and reading the following verse from the *Holy Quran*: "We shall set up scales of Justice for the day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be no more than the weight of a mustard seed, We will bring it to account: and enough are We to take account." (*Al-Anbiyaa, or the Prophets sora, verse, 47*). Indeed, when Omar finished reciting this verse, he swung to one side and nearly fell off unconscious."

It was also narrated that Salam bin Miskeen had related to us as saying: "I have heard some of our companions saying that Omar bin Abd Al-Aziz went up to his mimbar and said:

> "ye people, have faith in Allah and fear Him! Having faith in Allah is the best of all things, and there is nothing better than being pious and having faith in Allah the Exalted. Ye people, have faith in Allah and fear Him! Ye people obey those who obeyed Allah the Exalted and the Elevated, and do not obey those who disobeyed Allah the Exalted and the Elevated."

I Discovered that this Heart cannot be Revealed Except by the Tongue

It was narrated that Mousa bin Ismael had related to us on the authority of Hazim and also on the authority of a man, and on the authority of another man called Zeid, who said that he had heard Omar bin Abd Al-Aziz saying on one of those Eid occasions one of his best sermons. It was said that Omar came riding on his mule and when he arrived at the mosque he dismounted from his mule, went into the mosque and then climbed up his mimbar. There he thanked and praised Allah the Exalted and the Elevated, then he recited three verses from the Book of Allah the Exalted and the Elevated. After all that he said: "ye people, I have discovered that this heart cannot be revealed except through the tongue. By my life - and my life has a right over me - I hoped that there is no servant of Allah who is afflicted with such a comprehensive responsibility as mine without his taking out a portion of his money and wealth and giving it to the poor, the needy, the orphans and the widows. Indeed, I have begun this with myself and my own family, and then the other people followed." Indeed the last word that he said before he went down from his mimbar: "had it not been for a sunnah that I have revived or for an innovation I have put an end to, I would never even care not to remain in this world but in a high position and superior status."

It was also narrated that Mansour bin Basheer had related to us on the authority of Shu'aib bin Safwan and also on the authority of Issa, who said that Omar bin Abd Al-Aziz had written once to a man the following: "And so, I ask you to make sure to be pious and to have faith in Allah the Exalted. I ask you to give away as much as you can from your money and from what Allah the Exalted has offered you in your worldly abode. For by Allah as if you had tasted death itself and that you had seen days and nights going quickly and folding in their ways life itself and minimizing your age. Such passing away of the days and nights also include in their sweeping those who got inflicted by the same problems in the past. Thus, let us ask forgiveness from Allah the Exalted and the Elevated for what evil deeds we have committed in this world, and let us seek refuge with Allah the Exalted away from His Wrath against us and to help us in what we preach and for what we lack!"

It was also narrated that Abd Al-Aziz bin Abi Dawood had related to us as saying that Omar bin Abd Al-Aziz had once said: "To speak of the Name of Allah the Exalted and the Elevated is something good, and to think of the graces of Allah is the best form of worship."

If Allah Inflicted you with Poverty then be Abstinent

It was narrated that Ismael bin Ibrahim bin Abi Habeebah Al-Ansari had related to us as saying that Omar bin Abd Al-Aziz had written a letter to some of his governors, in which he said:

> And so, I am asking you to make absolutely sure to be pious and to be strict in obeying Him. You should strictly follow His orders and to swear your pledge of allegiance to what He the Exalted and the Elevated has given you from His religion, and to what He made you memorize from His Holy Book. I say this to you because piety and the fear of Allah the Exalted and the Elevated is the means of salvation for the servants of Allah the Exalted and the Elevated from the Wrath of Allah. Therefore, through this piety people deserve to be appointed as leaders and governors, and also through it they have become companions to His Messengers. Also through piety their faces were revived and blessed, and through it they were able to look into their Creator.
>
> Piety is indeed the only way to avoid trouble and temptations in this life, and indeed it is the only way out of the miseries of the Judgment Day. Indeed, nothing will be accepted from what remains except what has been permitted from past deeds, and also what has become exemplary for those past things. The *Sunnah* of Allah the Exalted and the Elevated is one for them. Therefore, you should take the initiative yourself before it is too late and before you are taken in by your anger, and before anger itself controls you as it did those who were before you. You have seen how people died and how they are divided and separated. You have seen how death quickens the repentance for the repentant, quickens the people for the one who is waiting for his people, and how it also quickens power for the one who is interested in power.
>
> Death is by far an effective lesson for man, and it is something that pre-occupies man from this world, and which also makes the Hereafter as attractive as it can be. Therefore, we invoke Allah's presence the Exalted and the Elevated to help us from the torture of death and what comes after death. We should also invoke Allah's help the Exalted and the Elevated to give us the good side of death and of what comes after death.
>
> Do not ever ask for anything in this wide world, either by speech or by deeds, if you fear that it is going to harm your Hereafter, or if it is going to harm your religion, and which may turn on the Wrath of your Lord against you. Please make sure to know that destiny will bring you your own abundant supplies, and it will give you your own food from

this world without your ability to add anything on it through your power or various attempts, and without being reduced through your weakness. Similarly, if Allah inflicted you with poverty then you should accept it with complete satisfaction or you should be abstinent. You should also learn lessons from what Allah the Exalted and the Elevated has granted you Islam as your religion. You must know that through Islam you have been granted in your life with a great deal of bounty and indeed nothing of His good was disallowed to you. Islam is much better than the whole world of silver and gold and from this dying world.

You should also know that poverty is never a stumbling block in the Path of Allah the Exalted and the Elevated, and nothing will prevent a man from advancing towards the Blessings of Allah the Exalted and the Elevated. Indeed, poverty and sickness in this world will not stop a man from proceeding towards Paradise. In the same token, abundance, luxury and richness in the present world will never help a man and save him from the Wrath of Allah the Exalted and the Elevated and from casting him into Hell. Indeed, the occupants of Paradise will never be affected by some harm inflicted upon them while they were in this World. In the same way, the occupants of Hell will never be benefited from the pleasures and luxuries they had enjoyed in their past life. This means that when you are in Hell or Paradise nothing from your past life will change your situation.

Thus, those of you who prefer to come to Paradise or who prefer to escape from Hell, this is the time for it in these passing empty days. Repentance is accepted and sin is forgiven now in this world, but not later when it is too late and when nothing can help. Indeed, Allah the Exalted and the Elevated will not look at the overburdened with sins, for they are condemned through their bad deeds when neither ransom nor wily tricks can help and save them. At that time (meaning on the Judgment Day) the hidden things will appear and no intercession nor mediation will help in any way. All the people will reach that moment through their deeds, and then all of them will individually depart from it into their abodes. Thus, the congratulations and blessings of that day will be on him who had obeyed Allah the Exalted and the Elevated; whereas, woes unto them on that day who disobeyed Allah the Exalted and the Elevated.

Therefore, if Allah the Exalted and the Elevated had given you wealth and abundant supplies, then you should not waste such wealth. In fact, you should think of Allah the Exalted and the Elevated and you should fulfil your religious duties towards Allah pertaining to giving away from your wealth. Then you should never show pride in your own height or even to be boastful in yourself. Do not ever think that when Allah the Exalted and the Elevated had offered you wealth, He granted it because of your higher status or may be because you have done some favour to Allah the Exalted and the Elevated. Then do not think that He granted this to you because you are better than the rest who were not granted such wealth. If you think so then you are mistaken and you have missed the way of

thanking Allah the Exalted and the Elevated. Indeed, if you think so then you have gone down the way of the poor and you have become like those arrogant rich who enjoyed the pleasures of the world and forgot the Hereafter. Therefore, I am advising you in this matter and I spend a lot on myself and I am not holding myself tight in so many of my own things. If man then does not advise his own brother in this life until he holds himself well and until he behaves according to what is created for him in relation to worshipping his Lord the Exalted and the Elevated, then all the people will become dependant on grace, and the act of advocating good and forbidding evil would be abandoned. Again, if this had happened then the forbidden things would become unforbidden, and the advisers to do good deeds on earth and the seekers of good in the Path of Allah the Exalted and the Elevated would become very few in this world.

Everything that you see happening in this world you think it did not happen. Every day you take some ordinary man to his grave, and in every day someone passes away, and how you lay him down in the crack of the earth. You leave him there unattended and without any means of comfort. He would lie there with no loved ones, where he abandoned the reasons, and where he takes the soil as his abode. He would lie there hostage to his deeds, poor to what he had offered, and of no use of what he had left. So be pious and fear Allah before death befall you and before it is too late. By Allah I say this sermon to you and I do not know who amongst you is guiltier than the other or than me. And I ask forgiveness from Allah and I repent to Him the Exalted and the Elevated."

What is to Fear Allah and be Pious?

It was narrated that Abd Ar-Rahman bin Maysarah Al-Hadrami had related to us as saying that Omar bin Abd Al-Aziz had once said: "To fear Allah and be pious is not through fasting the day and praying all night and the mixing of the two. But fearing Allah and piety means totally abandoning what Allah has forbidden and performing what Allah has prescribed as duty. And any one who adds more to that is good, and indeed, it is good upon good."

It was also narrated by Al-Qurashi that Mohammad bin Yazeed Al-Adami, who said that Omar bin Abd Al-Aziz had once said: "The essence of piety is embodied in the hearts of the Faithful, and the best of these essences is to fear Allah the Exalted and the Elevated and to be pious. Indeed, the most pious of these hearts and the most fearful of Allah is the one which has the soundest and the wisest of minds."

It was also narrated by Al-Qurashi that Al-Husein bin Abd Ar-Rahman had related to us on the authority of an old man he knew, who said that Omar bin Abd Al-Aziz had once said: "Ye people, fear Allah and be pious! There is no dying creature without having its own heir except piety. Be ware of death! It is the worst conclusion to what comes before it, and the most catastrophic of it is what comes after it."

It was also narrated that Othman bin Abi Atikah had related to us as saying that Omar bin Abd Al-Aziz had said in his sermon on the first day of breaking the fast: "Do you know the meaning of your coming out here? You have fasted thirty days and you have stayed up thirty nights, and then you have come out here in order to ask your Lord to accept all that from you."

It was also narrated that Abou Mu'awiyyah had related to us on the authority of Ma'arouf, who said: "I saw Omar bin Abd Al-Aziz giving once a speech to the people. He was wearing two green dresses and he mentioned the notion of death. He said: 'death is an overwhelming agony, which is not like any other agony; it is the worst of agonies. It is like near dying from hidden agony and anger, but then escapes from such severe agony."

It was also narrated that Nashir bin Hazim had related to us on the authority of Abi Omar, who said that Omar bin Abd Al-Aziz had once said: "If death comes near a man, he would then feel that he had a lot in his hands."

It was also narrated to us by Al-Qurashi, who said that Zubeir bin Abi Bakr had related to us on the authority of Zua'eb bin Amamah As-Sahmi and also the authority of Abd Al-Aziz bin Omar bin Abd Al-Aziz, who said that his father had once said: "If you meet some problems in this world, then just remember death for it will ease things for you."

Avenging the Unjust one is not a Rebellious Act, But the Unjust Leader is the one who is Rebellious

It was narrated that Bishr bin Abdullah bin Yassar As-Sulami had related to us as saying that Omar bin Abd Al-Aziz had said in one of his sermons: "Ye people, the Judgment Day is not so far away from you and it is not so long from now. If any one of you died then his doomsday must have come to him, and he would not be able to increase his good deeds, neither would he be able to escape from an evil act he had committed. You must know that no man would be safe from being antagonistic to the Sunnah; and no creature would be obeyed or being followed in any way in disobeying Allah the Exalted and the Elevated. Indeed, you speak badly of the one who runs away from the injustices committed against him from his rebellious leader, whereas the most

likely one to be rebellious is the unjust leader.

It was also narrated that my father had related to us on the authority of Al-Hassan bin Mohammad Al-Hadrami, who said that Omar bin Abd Al-Aziz had once said in one of his sermons: "Ye people, you have been created for one main reason. If you behave and truly believe in it then you are fools; but if you do not believe it and think it a lie, then you are dead. Indeed, you have been created for ever and moving from one abode to the other in an eternal changing and movement. Ye the servants of Allah, you are in an abode whose food is choking, and whose drinking water is also choking. In such an abode you would not be happy in any graces given to you except in leaving or abandoning a grace which you hate to abandon. Therefore, act in this world and serve yourselves in it as if you are living in it for ever." When Omar finished saying this sermon he was overwhelmed by his weeping.

Military Commandments

It was narrated that Ibin Mubarak had related to us on the authority of a man from Quraysh, who said that Omar bin Abd Al-Aziz had given advice to one of his governors and commanded him to act accordingly:

"You have to be pious and fearful of Allah in any situation that befell you, for piety or the Fear of Allah the Exalted is the best form of worship, the most effective and the best way out, and indeed the most powerful power. Do not ever protect yourself from the animosity of your enemy as much as you guard and protect yourself and those who are accompanying you from disobeying Allah the Exalted. To my mind, committing sins or evil-doing is far more fearful to the people than the tricks and the animosity of their enemy. Indeed, we stand firm against our enemies and we win our battles against them through rejecting and abandoning their evil deeds. If we do not do that then we will never win against them or overpower them for they are greater in numbers than us. Indeed, our number is not like theirs, and neither our strength is like their strength. Otherwise, we would not win against them and we would not overpower them through our strength.

Do not ever be antagonistic to any one of the people more than being antagonistic or watchful to committing sins or being evil-doers yourselves and neither should you be more covenant to your sins. You should know that there are the angels of Allah who keep watching and protecting you, and who know what you are doing in your movements and at home. You should be shy from them and treat them well and do not harm them in being disobedient to Allah the Exalted. You must ask help from Allah to overcome yourselves, as you ask He to help you against your enemies.

So we seek the help of Allah the Exalted for us all. Therefore, take good care of those who accompany you in your movement and do not tire them off walking. If you come near home then take them to it to have some rest. You must know that you are marching to an enemy with great numbers and ammunition. Thus, unless you take good care of yourselves and your ammunitions while marching, then your enemy would surpass and overpower you in so many respects. Make sure to take a rest on every Friday, the whole day and night, to allow the men to have complete rest from marching and to enable them to gather their strength and to inspect their ammunitions. You should also take the advise of those Arabs you meet on your way and those you trust and whose advise you accept. I say this because liars would not benefit you in any way even if they occasionally told the truth. Indeed, those liars and cheaters have their eyes against you and not with you.

It was also narrated that Shua'eb bin Safwan had related to us on the authority of Al-Fayd bin Abdulhameed, who said that Omar bin Abd Al-Aziz had once said: "Any man who advises his brother in something related to his religion and cared to help him in correcting his present world, then he would be a good example of a relative, and one who had done his duty towards him. So be pious and fear Allah, for this is an advice for you in your religion and you should accept it. This is a sermon for you all which would save you from punishments, hence stick to it! Whatever good you receive is allocated and sent to you and pre-determined for you in advance. No matter how much you run, no one would get more than what is predetermined for him. So make your demands a group demand, and be wise and contended in what you ask for. Being contended is something comprehensive and deeply effective, and it would make one less demanding. Death would not grab your necks while Hell is in front of you. Whatever you see going and what has gone is gone as if it were never there. Whatever is coming ahead is quite nigh. Haven't you seen the conditions of the one who died before you? Haven't you seen how his face was lost and vacant? Haven't you seen that his name was forgotten too? Haven't you seen how his door was abandoned and neglected as if he had never mixed with the memorising brothers or as if he had never built a house? Thus, be careful and fear the day when no amount of an atom's weight would be lost or would escape weighing in the Scales.

It was also narrated that Abdullah bin Mohammad bin Zeid bin Hanees had related to us as saying: "I have heard my father speaking about Abd Al-Wahab bin Al-Warid, who was the brother of Waheeb bin Al-Warid, who said: 'we have heard that Omar bin Abd Al-Aziz had written to his son while he was giving him some advice or lesson. He said to him: "Ye son! be warned against the sudden death which takes you unheeded and where no calls or evocations would be heard or met. There is no way of going back and do not be arrogant in your good remaining health. For the whole thing is just an ending without which there is no other ending, and there is no lasting life or stay after you complete it."

It was also narrated that Mohammad bin Al-Hasan bin Abi Yazeed Al-Hamadani had related to us as saying that 'I have heard Sufyan Ath-Thawri saying that Omar bin Abd Al-Aziz had written to the people of Syria and said: "The one who mentions death a great deal he will easily be able to cut up or take up a lot of this world. Also, the one who knows that he should minimize his talk to be less than his work except in some of what benefits him he will also be successful in this world. And may peace be upon you."

It was also narrated that Abdullah bin Mohammad had related to us on the authority of Al-Awza'i, who said that Omar bin Abd Al-Aziz had written a letter to us, where no one memorised it or kept it by heart except Mak-houl and myself. Omar wrote in that letter: "The one who mentions death a great deal he will easily be satisfied with this world and of what it offers. Also, the one who counted or considered his talk to be as part of his work, then his talk would be less or would be minimized except in some of what benefits him. And may peace be upon you."

You have been Created for Ever, but you will Always be Transformed from one Abode to the Other

It was narrated that Sufyan Ath-Thawri had related to us as saying that Omar bin Abd Al-Aziz had once said: "You have been created for ever, but you will always be transformed from one abode to the other."

It was also narrated that Al-Asja'ai had related to us on the authority of Abd Ar-Rahman bin Abdullah bin Dinar, who said that Omar bin Abd Al-Aziz had once said to a man: "I ask you to be pious and to fear Allah the Exalted and the Elevated, for piety is the ammunition of the winners and the provision of the Faithful. Be careful from being tempted or lured by this world. It has done this with those who were before you, for it can tempt the one who feels safe and secure about it. Indeed, it can lead to destruction the one who is very sure about it, and it delivers away the one is very much striving for it and who is aspiring to it. It will not keep and protect the one who protects and cares for it and it does not ward off destruction from the ones who are around it. It has pleasant views and aspects, and whatever you postpone from it to the future it will not go ahead of you. Similarly, whatever you delay from it behind you it will not catch up with you."

He Kept the Truth until it was Bought, and he Spread the Injustice until it was Sacrificed

It was narrated that my father had related to us on the authority of my grandfather, who said that Omar bin Abd Al-Aziz had once said: "The ones who were before us were destroyed because they have kept the Truth until it was bought from them, and because they have spread the injustice until it was sacrificed from them."

It was also narrated that Abbad bin Abbad had related to us on the authority of Mohammad bin Amr, who said: "I have heard Omar bin Abd Al-Aziz saying on his mimbar, 'Allah the Exalted and the Elevated had never given an offer to one of His servants and then took it back away from him without giving him instead a lot of patience. The only exception to this is of course if he was given more good than what is taken from him."

It was also narrated that A-Hasan bin Ali Al-Ja'afi had related to us on the authority of Al-Muhallab bin Uqbah, who said that Omar bin Abd Al-Aziz had once said: "The most lovable things to Allah the Exalted and the Elevated are to be economical in buying new things, to forgive when you can, and to be patient and merciful with those you govern or have power over. Indeed, there is no man who treated kindly his fellow man in this world without being cared for and treated with mercy by Allah the Exalted on the Judgment Day."

It was also narrated that Amr bin Thurr had related to us as saying that Omar bin Abd Al-Aziz had gone up once to his mimbar and after he thanked Allah the Exalted and praised Him he said: "a doctor is normally needed when there is severe pain. Indeed, there is no pain worse than ignorance, and no disease more detrimental than sins, and no fear more fearful than the fear from death." When Omar said that he went down from his mimbar.

It was also narrated that Baquiyyah had related to us on the authority of Abdullah bin Kureiz, who said that one of Omar bin Abd Al-Aziz's governors in Africa had written to him complaining about some vermin and scorpions they had there in Africa. Then Omar bin Abd Al-Aziz wrote back to him and said: "Every one of you need only to say and repeat in the mornings and evenings what is said by Allah the Exalted: {No reason have we why we should not put our trust on Allah. Indeed He has guided us to the ways we follow. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah.} (*Ibrahim sora, verse, 12*). Indeed Zara'ah has said: "these vermin and scorpions will be useful to get rid of fleas.

It was also narrated that Zakarayyah bin Manzour had related to us on the authority of his uncle, who said that Omar bin Abd Al-Aziz had once written to a brother of his and said: "Ye my brother, you have gone so far away in your travels, and what is left is very little. Therefore, my brother, try to remember the goings out and the comings in, for it was inspired to your Prophet (may peace and blessings of Allah be upon him) in the *Holy Quran* that you are one of those who are coming. It did not tell that you are one of those who are going out or leaving away from this world. Thus, be careful from being tempted by this world, for this world is the abode of the one who does not have an abode, and it is the wealth of the one who does not have wealth. Ye my brother, your ending has come nigh, and therefore I ask you to become the guardian and the protector of yourself; and do not let other men to be your protectors and guardians."

It was also narrated that Jabir bin Noah had related to us as saying that Omar bin Abd Al-Aziz had written to some of his people and said: "And so, if you mentioned and poeticised the theme of death throughout your days and nights, every ephemeral being would hate you, but those remaining or lasting ones would like you. And may peace be upon you."

Woe unto the one who Considers his Stomach to be his Biggest Problem

It was narrated that Ibin Abi Ar-Rabab had related to us as saying that Omar bin Abd Al-Aziz had once said: "Woe unto the one who considers his stomach to be his biggest problem."

It was also narrated that Ali bin Al-Hussein had related to us as saying that Omar bin Abd Al-Aziz used to have a friend, and then he was informed that this friend had died. Then Omar came to the people of his dead friend to console them and to pay his respect to his dead friend. When Omar arrived at their place they began crying in front of him. Then he shouted at them and said: "be quiet! Your dead man was not the one who brought you the boon and the blessings; the One who sent you boon and blessings is eternally alive and will never die. Your dead friend did not fill in any of your graves; he only filled his own grave. There is a grave for each one of you, no doubt about that, and Allah the Exalted will make you fill it. When Allah created this world He destined it to destruction and destined its own occupants to death. This world was not filled with agonies except to show it was filled with lessons to be learnt. Similarly, the people were never gathered except to be dispersed. This is so for Allah the Exalted will be the only Heir to this Earth and to all of those on its surface. Thus, those of you who cried, or who are crying, should be crying for themselves, for what happened to your friend yesterday will

undoubtedly happen to you tomorrow."

It was also narrated that Al-Haytham bin Immran had related to us on the authority of Ismael bin Obeidallah, who said: "Omar bin Abd Al-Aziz had said to me, 'ye Ismael, how many years have passed in your life?' I replied: 'sixty years and some months.' Omar then said: 'ye Ismael, I warn you, do not joke!'"

Think Well of your Companion Unless Doubt Overcomes you!

It was narrated that Abd Ar-Rahman bin Hassan had related to us as saying that Omar bin Abd Al-Aziz had once written to Yazeed bin Mu'awiyyah bin Haseen and said: "If you can stay the whole night of the Sacrifice day then you should, for it is the night of the worshippers."

It was also narrated that Waheeb had related to us as saying that Omar bin Abd Al-Aziz (may Allah be pleased with him) used to say: "think well of your companion unless doubt overcomes you."

It was also narrated that Abdullah bin Marwan Ash-Shami had related to us as saying that Omar bin Abd Al-Aziz (may Allah be pleased with him) visited some of his relatives, and they presented to him a great deal of food. Then Omar said to his host: "Woe unto you man! Don't you think that less food than this would do us and satisfy our hunger, and would pacify our own selves? Then you may be able to present the remainder of that food in the day of your poverty and need or in your hard days." The man responded to him: "Ye Emir of the Faithful, Allah the Exalted has offered us a great deal of His graces and boon." Here Omar bin Abd Al-Aziz responded: "Then such boon and blessings must be met in return with a great deal of thanking to Allah the Exalted." Then Omar stood up and went away.

It was also narrated that Ibrahim bin Hisham bin Yahyah bin Yahyah Al-Ghassani had related to us on the authority of his father and also that of his grandfather, who said that Omar bin Abd Al-Aziz had said to Ja'aounah bin Al-Harith the following: "Do you know what your people really want from you?" Ja'aounah answered: "yes, they want good for me." Omar replied: "No, they want only their own welfare and what they can get from your wealth and supplies, what they can eat from your food, and what they can provide themselves from your provisions. Therefore, be pious and fear Allah the Exalted and do not feed them anything which is not good."

It was also narrated that Maymoun bin Muhran had related to us as

saying: "Omar bin Abd Al-Aziz had once advised me thus: 'Ye Maymoun, do not isolate yourself with a woman who is forbidden to you (not your Halal), even if you are teaching her the Quran. Do not follow a sultan even if you think that you order him to do good, and forbid him from doing evil. Also, do not sit in the company of a man of temptations, for he may instil something into yourself which may trigger the Wrath of Allah upon thee."

It was also narrated that Maymoun bin Muhran had related to us as saying: "Omar bin Abd Al-Aziz had once said to me: 'Ye Maymoun, take from me four characteristics that you should keep in mind and always adopt in your behaviour. Do not sit with an emir even if you think that you order him to do good, and forbid him from doing evil. Do not isolate yourself with a woman who is forbidden to you (not your Halal), even if you are teaching her the Quran. Do not ever take what is excused or what is abandoned as a result of excuse. Also, do not accept a favour from someone who does not offer it to his people in his own home."

It was also narrated that Othman bin Khalid bin Dinar had related to us on the authority of his father, who said that Omar bin Abd Al-Aziz had said to Maymoun bin Muhran: 'Ye Maymoun, do not go in and sit with those emirs even if you say that you are ordering them to do good. Do not isolate yourself with a woman even if you are teaching her the Quran. Do not ever have links or connections with an undutiful man, for he would not have links or be dutiful to you when he had disconnected himself from his own father."

How the Mosques were, and how they have Become

It was narrated that Abi Abdullah Al-Antaki had related to us as saying that Omar bin Abd Al-Aziz had once said: "Mosques were of three types: the first one involves those mosques which are completely silent and safe. The second type is the one which is very lively with the mentioning of Allah the Exalted and the Elevated. Finally, the third one is the one which is full of praying, and as is known praying is given light from Allah. That is why I have made from the yards of the homes and the clubs of the markets a special place to solve their problems, and to settle their disputes, and a place to work out their own doubts. In such places they would also think about talking about each other in the face or in their backs, where they would benefit each other in solving these matters of slander.

It was also narrated that Abi Rabee'ah had related to us as saying that Omar bin Abd Al-Aziz had once said: "The best works are those which are forced upon the selves."

It was also narrated that Abdullah bin Waquid had related to us as saying that in the last sermon delivered by Omar bin Abd Al-Aziz (may Allah bless him) he said the following after he thanked and praised Allah the Exalted and the Elevated: "Ye people, go to your own countries for I shall remember you there in your own countries while I forget you here in this place with me. Indeed, I have appointed to you governors of whom I would not say that they are the best amongst you, but certainly they are far better than those who are worse than them. Thus, anyone of you who had an injustice inflicted upon him by his own governor in response to another injustice, then he has no right here with me. By Allah if I have refused to give this money to myself and to my own family and refused to give it to you in the same way, then I am a miser of a man. Indeed, if I did not revive and preserve a certain Sunnah and worked rightly, then I would not have wanted to be a leader and to lead a life of awareness and consciousness."

Be Careful and Keep away from Joking!

It was narrated that Abd Al-Aziz bin Abi Dawood had related to us as saying that Omar bin Abd Al-Aziz had once said: "Be pious and fear Allah! Be careful and keep away from joking, for it breeds hatred among people, and it leads to scandals. Talk, instead, about the Quran and discuss its contents in your sessions. If you find that task difficult, then conduct your discussions about some *Hadith*, since the *Hadith* of the Prophet (may peace and blessings of Allah be upon him) is much better than the talk of ordinary men.

The Nights of Mercy

It was narrated that Az-Zuhri had related to us as saying that Omar bin Abd Al-Aziz had once written to Udayy bin Arta'at, who was his appointed governor at Al-Basarah, and he said to him: "You should be careful about and watchful for four nights in the year. Allah the Exalted and the Elevated usually sends down his blessings and graces abundantly in these nights. They are the first night of Rajab, the night of the Mid of Sha'aban, the night of breaking the Fast, and the night of the Sacrifice slaughter."

It was also narrated that Yahyah bin Sa'eed had related to us as saying that Omar bin Abd Al-Aziz had once delivered a speech in Arafat, when he said: "You have come from all directions; you have come from far away and distant places; you have exhausted yourselves and exerted a lot of efforts, and you have burdened your backs with a lot of things. The one who goes ahead

today is not the one whose horse or camel goes first. Instead, the real winner, or the one who arrives first, on the day of Judgment is the one who is blessed and forgiven by Allah the Exalted and the Elevated."

It was also narrated that Sufyan had related to us as saying: "I have heard one of our old men saying that I have heard Omar bin Abd Al-Aziz saying when he was standing on the mimbar in Arafah: 'May Allah increase their good-doer to do more good, and bring back their evil-doer from his evil into repentance! May Allah bless them and forgive them for what they have done in the past.' It was said that when Omar was saying this he was pointing in his hand towards the people."

It was also narrated that Ibrahim bin Ismael bin Abi Habeebah had related to us as saying that Omar bin Abd Al-Aziz had once said: "If man did not advise his own brother until he controlled and took good care of himself and if he continued what has been created for him in worshipping his Lord, then people would have only grace and the blessings of Allah, and the order to do good and to forbid doing evil would then have stopped. Also, advisers and preachers and those who work in the path of Allah and guide people would have been decreased on earth."

It was also narrated that Al-Hasan bin As-Sabah had related to us on the authority of Ali bin Bakkar, who said that Omar bin Abd Al-Aziz had once said: "If you see a man who is so often silent and for a long time, and who runs away from people to be on his own, then follow him and be near him, for he would be uttering wisdom."

A Prophetic Sermon

It was narrated that Hajib bin Khalaf had related to us as saying: "I have seen Omar bin Abd Al-Aziz giving once a speech to the people when he was Caliph and he said the following in his sermon: "what the Messenger of Allah (may peace and blessings of Allah be upon him), along with his two Companions, decreed or passed as a sunnah, it is then a religion which we will follow and completely adopt as a reference. But what the others have decreed as sunnah then we should put away and postpone."

It was also narrated that Al-Waleed bin Moslim had related to us on the authority of Abdullah bin Al-Ala'a, who said: "I have heard Omar bin Abd Al-Aziz giving once a sermon to the people in one of his Friday prayers when he reiterated the same type of sermon which began with the seven phrases: "May praise be to Allah! We thank Him and we seek help in Him and we ask His forgiveness. We also seek refuge in Him from the evils of our own selves and from the evils of our own deeds. The one who is guided by Allah, no one

can mislead or misguide him; and the one who misleads or leads astray the others, he will not be guided by anyone. I testify that there is no God but Allah, alone, and Who has no other participant with Him. And I testify that Mohammad is His Servant and Messenger. The one who obeys Allah and His Messenger he is guided and saved; and the one who disobeys Allah and His Messenger then he is tempted and led astray." Afterwards, Omar advised his own people and asked them to be pious and to fear Allah the Exalted and the Elevated. Then he delivered his sermon, which was his last one, by reading the following verses from the *Chapter of Az-Zumar*, or *the Crowds* from the *Holy Quran*:

53. Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-forgiving, Most Merciful."

54. "Turn ye to your Lord (in repentance) and bow to His Will, before the Penalty comes on you: After that ye shall not be helped."

55. "And follow the Best of the courses revealed to you from your Lord. Before the Penalty comes on you - of a sudden, While ye perceive not! -"

56. "Lest the soul should (then) say: 'Ah! woe is me! - In that I neglected My duty towards Allah, and was but among those who mocked! -"

57. "Or (lest) it should say: If only Allah had guided me, I should Certainly have been among the righteous!"

58. "Or (lest) it should say when it actually sees the Penalty: 'If only I had another chance, I should certainly be among those who do good!"

59. "The reply will be: 'Nay, but there came to thee My Signs, and thou Didst reject them: thou wast haughty, and became one of those who Reject Faith!'"

60. "On the Day of Judgment wilt thou see those who told lies against Allah; - Their faces will be turned black; is there not in Hell an abode For the Haughty?"

61. "But Allah will deliver the righteous to their place of salvation: no evil Shall touch them, nor shall they grieve."

62. "Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs."

63. "To Him belong the keys of the heavens and the earth: And those who Reject the Signs of Allah, - It is they who will be in loss."

It was also narrated that Ismael bin Ibrahim bin Abi Habeebah had related to us as saying that Omar bin Abd Al-Aziz had written a letter to one of his brothers in the covenant of Allah the Exalted and the Elevated, and his letter included the following:

> And so, I am asking you to make absolutely sure to be pious and to be strict in obeying Him. You should strictly follow His orders and to swear your pledge of allegiance to what He the Exalted and the Elevated has given you from His religion, and to what He made you memorize from His Holy Book. I say this to you because piety and the fear of Allah the Exalted and the Elevated is the means of salvation for the servants of Allah the Exalted and the Elevated from the Wrath of Allah. Therefore, through this piety people deserve to be appointed as leaders and governors, and also through it they have become companions to His Messengers. Also through piety their faces were revived and blessed, and through it they were able to look into their Creator.

Piety is indeed the only way to avoid trouble and temptations in this life, and indeed it is the only way out of the miseries of the Judgment Day. Indeed, nothing will be accepted from what remains except what has been permitted from past deeds, and also what has become exemplary for those past things. The *Sunnah* of Allah the Exalted and the Elevated is one for them. Therefore, you should take the initiative yourself before it is too late and before you are taken in by your anger, and before anger itself controls you as it did those who were before you. You have seen how people died and how they are divided and separated. You have seen how death quickens the repentance for the repentant, quickens the people for the one who is waiting for his people, and how it also quickens power for the one who is interested in power.

Death is by far an effective lesson for man, and it is something that pre-occupies man from this world, and which also makes the Hereafter as attractive as it can be. Therefore, we invoke Allah's presence the Exalted and the Elevated to help us from the torture of death and what comes after death. We should also invoke Allah's help the Exalted and the Elevated to give us the good side of death and of what comes after death.

Do not ever ask for anything in this wide world, either by speech or by deeds, if you fear that it is going to harm your Hereafter, or if it is going to harm your religion, and which may turn on the Wrath of your Lord against you. Please make sure to know that destiny will bring you your own abundant supplies, and it will give you your own food from this world without your ability to add anything on it through your power or various attempts, and without being reduced through your weakness. Similarly, if Allah inflicted you with poverty then you should accept it with complete satisfaction or you should be abstinent. You should also learn lessons from what Allah the Exalted and the Elevated has granted you Islam as your religion. You must know that through Islam you have

been granted in your life with a great deal of bounty and indeed nothing of His good was disallowed to you. Islam is much better than the whole world of silver and gold and from this dying world.

You should also know that poverty is never a stumbling block in the Path of Allah the Exalted and the Elevated, and nothing will prevent a man from advancing towards the Blessings of Allah the Exalted and the Elevated. Indeed, poverty and sickness in this world will not stop a man from proceeding towards Paradise. In the same token, abundance, luxury and richness in the present world will never help a man and save him from the Wrath of Allah the Exalted and the Elevated and from casting him into Hell. Indeed, the occupants of Paradise will never be affected by some harm inflicted upon them while they were in this World. In the same way, the occupants of Hell will never be benefited from the pleasures and luxuries they had enjoyed in their past life. This means that when you are in Hell or Paradise nothing from your past life will change your situation.

Thus, those of you who prefer to come to Paradise or who prefer to escape from Hell, this is the time for it in these passing empty days. Repentance is accepted and sin is forgiven now in this world, but not later when it is too late and when nothing can help. Indeed, Allah the Exalted and the Elevated will not look at the overburdened with sins, for they are condemned through their bad deeds when neither ransom nor wily tricks can help and save them. At that time (meaning on the Judgment Day) the hidden things will appear and no intercession nor mediation will help in any way. All the people will reach that moment through their deeds, and then all of them will individually depart from it into their abodes. Thus, the congratulations and blessings of that day will be on him who had obeyed Allah the Exalted and the Elevated; whereas, woes unto them on that day who disobeyed Allah the Exalted and the Elevated.

Therefore, if Allah the Exalted and the Elevated had given you wealth and abundant supplies, then you should not waste such wealth. In fact, you should think of Allah the Exalted and the Elevated and you should fulfil your religious duties towards Allah pertaining to giving away from your wealth. Then you should never show pride in your own height or even to be boastful in yourself. Do not ever think that when Allah the Exalted and the Elevated had offered you wealth, He granted it because of your higher status or may be because you have done some favour to Allah the Exalted and the Elevated. Then do not think that He granted this to you because you are better than the rest who were not granted such wealth. If you think so then you are mistaken and you have missed the way of thanking Allah the Exalted and the Elevated. Indeed, if you think so then you have gone down the way of the poor and you have become like those arrogant rich who enjoyed the pleasures of the world and forgot the Hereafter. Therefore, I am advising you in this matter and I spend a lot on myself and I am not holding myself tight in so many of my own things. If man then does not advise his own brother in this life until he holds

himself well and until he behaves according to what is created for him in relation to worshipping his Lord the Exalted and the Elevated, then all the people will become dependant on grace, and the act of advocating good and forbidding evil would be abandoned. Again, if this had happened then the forbidden things would become unforbidden, and the advisers to do good deeds on earth and the seekers of good in the Path of Allah the Exalted and the Elevated would become very few in this world.

Everything that you see happening in this world you think it did not happen. Every day you take some ordinary man to his grave, and in every day someone passes away, and how you lay him down in the crack of the earth. You leave him there unattended and without any means of comfort. He would lie there with no loved ones, where he abandoned the reasons, and where he takes the soil as his abode. He would lie there hostage to his deeds, poor to what he had offered, and of no use of what he had left. So be pious and fear Allah before death befall you and before it is too late. By Allah I say this sermon to you and I do not know who amongst you is guiltier than the other or than me. And I ask forgiveness from Allah and I repent to Him the Exalted and the Elevated."

The One who did Something Unknowingly, he then would be more Defaming than doing Good

It was narrated that Sufyan had related to us as saying that Omar bin Abd Al-Aziz had once said: "The one who did not count (or think of) his speech as part of his deeds then sins would multiply."

It was also narrated that Sufyan Ath-Thawri had related to us as saying that Omar bin Abd Al-Aziz had once said: "The one who did something unknowingly, he then would be more defaming than doing good; and the one who did not count (or think of) his speech as part of his deeds then sins would multiply. Of course, satisfaction is quite minimal, and the only means of help to the Faithful man is patience."

It was also narrated that Sufyan bin Awyiynah had related to us as saying that Omar bin Abd Al-Aziz had once said: "satisfaction is minimal, and the only means of help to the Faithful man is patience."

It was also narrated that Ja'aounah had related to us as saying that Omar bin Abd Al-Aziz had once said: "Ye people, you are like the elements or the tools through which you are quite subject to death. You have never been

given a blessing without being stripped of another. You have been created for ever moving from one abode to the other in an eternal changing. Ye the servants of Allah, you are in an abode whose food is choking, and whose drinking water is also choking. In such an abode you would not be happy in any graces given to you except in leaving or abandoning a grace which you hate to abandon. Therefore, act in this world and serve yourselves in it as if you are living in it for ever." Yesterday there was an acceptable and reliable witness who sacrificed himself for you and who had left in your hands his own wisdom. But today is a departing lover who is going away, while tomorrow is coming soon in all its contents. Therefore, where would one escape from the hands of his own controller and dominator? He is no stronger than the demander nor weaker than the demanded. Indeed, you are in a state of perpetual movement and travelling and you shall arrive into an abode which is different from this one. Also, you are just like branches to a dead or past stems or origins. So, what good is the use of the branch without its stem?"

Allah Tortures the People in the Sins of others if they do not Change them

It was narrated that Ismael bin Abi Hakeem had related to us as saying that Omar bin Abd Al-Aziz had once said: "Allah the Exalted will not torture the "Many" for the sins of the "Few". For if sins appeared they will not change and differentiate between the two (the many and the few). Sins will carry along with them the general and the private and the many and the few.

It was also narrated that Abou Al-Hasan Al-Madayni had related to us as saying that Omar bin Abd Al-Aziz had once written to Omar bin Abdullah bin Utabah expressing his condolences for the death of his father. He said: "And so, we are a nation from the people of the Hereafter. We inhabited this world and we are dead and the children of the dead. What a great wonder that the dead is writing for the dead and consoling him about the dead! May peace be upon thee!"

It was also narrated that Mohammad Al-Koufi had related to us as saying that Omar bin Abd Al-Aziz had once delivered a sermon where he said after he thanked Allah the Exalted and the Elevated and praised Him: "Ye people, Allah the Exalted and the Elevated has Created His Creatures and then sent them to sleep (meaning death), then He resurrects them from their sleep, and sends them either to Paradise or Hell. By Allah, you have been created for one main reason. If you behave and truly believe in it then you are fools; but if you do not believe it and think it a lie, then you are dead. Indeed, you have been created for ever and moving from one abode to the other in an eternal changing and movement."

It was also narrated that Abdullah bin Ghalib had related to us on the authority of Aba A'asem Al-Abadani, who said that Omar bin Abd Al-Aziz had once delivered a sermon where he said: "And so, if you truly are Faithful and believe in the Hereafter then you are fools; but if you do not believe it and think it a lie, then you are dead."

It was also narrated that Abdullah bin Mohammad bin Sa'ad Al-Ansari had related to us as saying that Omar bin Abd Al-Aziz had once gone up his mimbar and the people gathered around him and he began to deliver a sermon after he thanked Allah the Exalted and praised Him: "And so, ye people, I have not gathered you here to talk about and invent something for you; I only gathered you because I thought about your case and about what you are heading for, or about what is becoming of you. That is why I knew that the one who truly believes in it he must be a fool; and the one who does not believe it and think it a lie, then he is certainly dead." When Omar finished this speech he went down from his mimbar and and went home.

It was also narrated that Al-Utaby had related to us as saying that Omar bin Abd Al-Aziz had once gone up his mimbar and the people gathered around him and he began to deliver a sermon after he thanked Allah the Exalted and praised Him: "And so, ye people, I have not gathered you here to talk about and invent something for you; I only gathered you because I thought about your case and about what you are heading for, or about what is becoming of you. That is why I knew that the one who truly believes in it he must be a fool; and the one who does not believe it and think it a lie, then he is certainly dead." When Omar finished this speech he went down from his mimbar and and went home.

A Man should be more Concerned with Deeds than with Speech

It was narrated that Maymoun bin Muhran had related to us as saying: "I was with Omar bin Abd Al-Aziz in his own place when he was listening carefully to a man about some matters. His companions gathered around him to listen to that man when one of them interrupted the speaker while he was wiping his tears and wanted to say something. The speech was in fact interrupted and then Omar said to the man: 'go on in your speech, for I wish that Allah the Exalted and the Elevated would bless the one who hears this speech." Then Omar pointed out in his finger to the man and said: 'go away from me! I warn you against the temptations of speech, for a man should be more concerned with deeds than with speech."

It was also narrated that Issa had related to us as saying that Omar bin

Abd Al-Aziz had once written to one of his men: "And so, I ask you to fear Allah the Exalted and the Elevated and to be pious, and to offer in sacrifice whatever you can from your money and from what Allah the Exalted has given you from His Blessings and Graces in this present world. By Allah you should feel as if you had tasted the feeling of death and as if you had suffered its consequences. You should feel the agony of passing days and nights for they are so quick in folding away and concluding the age of man, or indeed in making it so short. The day and night bore the witness to all what you have done in your life and nothing can escape such a testimony. The day and night are also ready to bear the same witness to those who will come after those who already passed away. Thus, we beg Allah the Exalted and the Elevated to forgive us for our evil deeds. We seek refuge near Allah the Exalted to forgive us for delaying what it should do done soon and to spare us from His Wrath, and to help us towards the general good we are teaching."

It was also narrated that Hamzah Al-Jazari had related to us as saying that Omar bin Abd Al-Aziz had once written to one of his men: "And so, I ask you to fear Allah the Exalted and the Elevated and to be pious, except which nothing can accepted. Indeed, no one will be blessed except those who are pious, and nothing will remain except piety. For teachers and preachers in piety are numerous, but those who practice it are very few."

It was also narrated that Al-Mufaddal bin Ghassan had related to us on the authority of his father and that of another man from the people of Azad, who said that one man had said the following to Omar bin Abd Al-Aziz: "Advise me!" Then Omar answered him: "I ask you to fear Allah the Exalted and the Elevated and to be pious, and to put Him ahead of your own self. It is from Allah that your provision will be minimized; and it is also from Allah that it would be multiplied."

Why would he then Go to Hell?

It was narrated that Moslimah bin Abd Al-Melek had related to us as saying: "I went in once to see Omar bin Abd Al-Aziz just after the dawn prayers. In fact, he was in an isolated place where he used to spend some time after the dawn prayers and where no one was allowed to come to him. While we were there one of his maids came with a plate of special dates and offered it to us. Indeed, Omar always liked dates, and that is why he took some of it from that plate and said to me: "ye Moslimah, do you see that if a man eats from this dates and then drinks water after it - for water is very delicious after dates - would it be enough to keep him going until night?" I replied: "I do not know." Then Omar took more of the dates and said: "and what about this?" I replied: "yes, ye Emir of the Faithful, it is enough even without this in order not to eat more than he can and to allow him to eat from other food." Then he said:

"why would he then go into hell?" Moslimah then said: "I have never lost a sermon and I do not want to lose this one."

It was also narrated that Amr bin Muhajir had related to us as saying: "Omar bin Abd Al-Aziz had in his home some of the personal belongings of the Messenger of Allah (may peace and blessings of Allah be upon him). Omar (may Allah be pleased with him) had these belongings in a special home where he used to come and look at these belongings from time to time." It was said that whenever the people of Quraysh came and visited him he used to take them into that house and showed them these belongings. While doing so he used to say to them: "these are the personal heritage or the belongings of the one by whom you were honoured and greatly blessed by Allah the Exalted and the Elevated." It was narrated that Omar would then point out those items of the Prophet's belongings, which included: "a bed which was decorated in ribbons, a pillow which is stuffed by natural plant fibre, a cup or a glass, a bowl, and a woollen velvet that appeared as a skull-cap." It was said that they also included a handmill and a quiver that contained some arrows. The skull-cap had some marks of dirt from his head. Then one man asked that this cap should be cleaned from those stains of sweat. Then he snuffed at it and then this was reported to Omar, who himself snuffed at him, and then cleared him out of this."

It was also narrated that Mohammad bin Muhajir had related to us as saying: "Omar bin Abd Al-Aziz possessed in his home the bed of the Prophet (may peace and blessings of Allah be upon him), his stick, his glass, his bowl, and a pillow which is stuffed by natural plant fibre, a velvet and a gown." It was said that whenever someone from Quraysh came and visited him he used to show him these items and say: "these are the personal heritage or the belongings of the one through whom you were honoured and greatly blessed by Allah the Exalted and the Elevated. He was the one who did so and so ..."

Do for your Hereafter

It was narrated that Salih Al-Marri had related to us as saying: "One man from the people of Al-Azad had related to me that he had heard Omar bin Abd Al-Aziz saying in one of his sermons:

> "Ye people, do not be tempted by this world and its abundant pleasures! You will leave it soon empty-handed, and to another abode you will be metamorphosed and transformed. By Allah Allah, you the servants of Allah, be careful and do well for yourselves in it before it is too late when regret will not benefit you. You will not live for long and your hearts will become harder and harder. You will become like those who begged that

their lucks be improved and then after a while they forgot how to work harder to support their luck. Afterwards, they regreted what they have not done for their hereafter."

It was said that when Omar said these words he began crying while he was still standing at the mimbar.

It was also narrated that Obeidallah bin Al-Fadil had related to us as saying that Omar bin Abd Al-Aziz had once delivered a sermon to us in Syria, and he was standing on a mimbar made of clay. After he thanked Allah the Exalted and the Elevated and praised Him he said the following three phrases:

"Ye people, first, correct and mend what is secretly hidden inside you, then your open and announced deeds will be corrected and mended for you. Second, do for your Hereafter, then your present life will be satisfied and pleased. Thirdly, you should know that there is not any man amongst you who has a connection with Adam through a living father, who has been firmly rooted in death well before him. May peace be upon thee."

It was also narrated that As-Sarii bin Yahyah had related to us as saying that Omar bin Abd Al-Aziz had once delivered a sermon, and after he thanked Allah and praised Him he said the following with a sad and choking voice:

"Ye people, mend your Hereafter, then your present life will be mended for you. Correct and mend what is secretly hidden inside you, then your open and announced deeds will be corrected and mended for you. By Allah there is not any single servant amongst you who has a connection with Adam through a living father, who has been firmly rooted in death well before him. May peace be upon thee."

It was also narrated that Sahl bin Yahyah Al-Marwazi had related to us on the authority of his father and that of Abd Al-Aziz bin Omar bin Abd Al-Aziz, who said that when Omar bin Abd Al-Aziz became Caliph he thanked Allah the Exalted and the Elevated and praised Him and then said:

"I ask you to fear Allah the Exalted and the Elevated and to be pious, and to offer in sacrifice whatever you can from your money and from what Allah the Exalted has given you from His Blessings and Graces in this present world. Piety or the Fear of Allah is the most lasting than anything else in this world. Indeed, there is nothing which lasts better than Piety or the Fear of Allah. Do for your Hereafter! The one who does for his Hereafter, Allah the Exalted will provide and compensate him enough for all the affairs of his world. Mend what is secretly hidden inside you, then Allah the Exalted and the Generous will mend for you your open and announced deeds. Also, mention and remember death a lot, and be well-prepared for it before it befalls upon you. Death is the destroyer of all

pleasures in this life. Indeed, the man who does not remember one of his fathers, right back to Adam (may peace be upon him), then he will be preceded by a father who has been firmly rooted in death before him."

Omar's Letter to some of his Governors

It was narrated that Abou Ziyad Obeidallah bin Obeidallah bin Odayy Al-Kindi had related to us on the authority of his father and that of his grandfather, who said that Omar bin Abd Al-Aziz had written to some of his governors:

"And so, it seems that as if the people had returned to Allah the Exalted. Allah then warned them in accordance with what they have done so that He would punish those whose deeds were evil, and similarly would reward with good those whose deeds were good. Indeed, there is nothing which comes after or change His Judgments, and there is no one who can dispute His Decree. I ask you to fear Allah and to be pious, and I urge you to be thankful to Allah for what He has provided you from His Graces and Blessings and from His dignity. The Graces of Allah will be increased and multiplied through being thankful to Him, and they will be decreased or diminished through being unthankful or disbelieving in Him. Also, mention and remember death a lot, and be well-prepared for it before it befalls upon you and you do not know when it may befall you. Death is the destroyer of all pleasures in this life and you cannot escape it. Also, mention and remember a lot the Day of Judgment and its hardship, for this would make you feel reject or unhappy with all what you desired and liked in it, and also would make you feel wanting all those elements that you have rejected in it. Indeed, you should be frightened or cautious from all what you have been given in this world. The one who does not feel cautious and who is not fearful from these in the world, then death would befall him soon and would catch him unheeded. Also, look deeper and more often into your deeds in accordance with what you have been ordered to do in this world. Then limit yourself to those elements which are allowed to you, for, by my own life, this would pre-occupy you from your world. You would never reach full knowledge unless you consider knowledge itself to be much higher than ignorance. You would never attain the Truth until you reject falseness." We ask for you and for us all the graceful help and blessings of Allah. And may Allah defend you and us in the best of His defences and mercy.

The Sermon of the Grave

It was narrated that Abi Farwah had related to us as saying that Omar bin Abd Al-Aziz had once attended a burial ceremony of some of his own Ommayad people. It was said that when the burial was finished and after he prayed over the dead, the people began to move away home and Omar disappeared from their sight. He was rather late and his people began to wonder where he was. When he came back they discovered that his eyes were red and his cheeks were swollen. His people wondered about what they have seen and asked him: "ye Emir of the Faithful, you have been so late. What has held you so long?" Omar answered:

> "I was visiting my loved ones from the people of my father and I greeted them there but none of them replied my greetings. Then when I thought about that matter and wanted to see what happened to them, the earth began calling me thus: "ye Omar, why don't you ask me about how I saw the loved ones." Then I replied: "how did you see the loved ones?" It was said that the earth replied back: "the coffins were torn to pieces and the bodies were eaten up."
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> When I thought about that matter and wanted to see what happened the earth began calling me again thus: "ye Omar, why don't you ask me about how I saw the eyes of the loved ones." I replied: "how did you see the eyes of the loved ones?" It was reported that the earth replied back: "the eyes turned blind and were plucked out and the sockets were eaten up."
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> Again, when I thought about that matter and wanted to see what happened, the earth began calling me thus: "ye Omar, why don't you ask me about how I saw the bodies." I replied: "how did you see the bodies of the loved ones?" It was reported that the earth replied back: "the hands were amputated from the wrists; the wrists were amputated from the lower arms; the lower arms were amputated from the upper arms; the shoulders were amputated from the sides; the sides were cut off from the body; the body was cut off from the two hips; the two hips were cut off from the two thighs; the two thighs were cut off from the two knees; the two knees were cut off from the two legs; and the two legs were cut off from the two feet."
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> Also, when I thought about that matter and wanted to see what happened, the earth began calling me thus: "ye Omar, you should only care for and find the coffins which do not rot!" I replied: "and what are the coffins which do not rot?" It was reported that the earth replied back: "it is the fear of Allah, piety, and to do in compliance with His obedience."

Indeed, this sermon was narrated in so many different versions and ways which all confirmed it, and even some versions added on top of it that

Omar bin Abd Al-Aziz cried when he said these things. Omar then added:

"This world will not last for anyone because Man stays in it only for a little while. Its dear and honoured one is humiliated or being humbled; its rich one is poor; its young one is aging; its living one is dying. Thus, do not be tempted by its abundant supplies in addition to the fact that you know how quick it is ending. Thus, the arrogant amongst you is the one who is tempted and fooled by it. Do you know where are the people who built its cities, and those who cut through its rivers and those who planted its trees? They have stayed in it only a few happy and pleasant days in which they were tempted by their good health and were proud of their activities. They have committed in it the evil deeds and wrong acts. By Allah, they were in this world tempted by their wealth and money which they have never had before. They were even envied for being able to collect such wealth."

"Thus, look now what the earth has done with their bodies, the sand with their bodies; and what the worms have done with their bones and limbs. In this world they were living on soft and even beds and on stuffed mattresses. They had servants who served them all the times. They had their own relatives who honoured them and who looked after them. They had their own neighbours who also sided with them in some needed times. Therefore, if you go by them just call them if you are just a caller, or invite them to you if you are an inviter. Then call at them in their own camp and see how much their abodes are so close to each other where they used to live. Then ask their rich ones about how much remained from their money and wealth. Also ask their poor ones about how much remained from their poverty. Ask them about the tongues with which they were speaking and about the eyes with which they were seeing. Ask them about the soft skins, the beautiful faces, and about the smooth bodies. Ask them about what the worms have done with all of these elements. Ask them if their colours were faded and if their flesh was eaten up. Ask them if their faces were deformed and how they were made dirty and ugly and how the bones and backbones were broken. Ask them about how their limbs were cut off and how their insides were torn to pieces."

"Thus, where are their homes, buildings and domes? Where are their servants and slaves? Where are their money, wealth and treasures? By Allah in this abode they were never provided with beds or mattresses; they were never given any support to support their bodies. It was not planted for them any trees there, and they were never lowered down or moved away from their graves. Aren't they then in abodes which are so isolated and so abandoned? Aren't they experiencing the days and nights as being the same? Aren't they in total phase of darkness?"

"They were segregated from their works, and they have abandoned their loved ones. How many a time a handsome man or a soft woman were changed and their faces turned into dead matter? Also, how often

their bodies were severed from necks and how much their limbs were cut off into pieces. Indeed, one could see how their eyes were plucked out and dangled over their cheeks, and how their mouths were filled with blood and pus. Also, the animals of the earth would tread over their bodies and would tear them to pieces."

"By Allah they stay there only for a short period when all their bones would turn into ashes. They have abandoned the gardens and ended up in narrow straights after being in open places. Their wives got married to other men and their children are wandering in the streets. Their relatives have distributed amongst themselves their own houses and wealth. But, by Allah some of them has a wide and spacious grave which looks fresh to the onlooker and by the one who is enjoying it."

"Thus, ye the one who is going tomorrow to take the grave for an abode, what has tempted you in this world? Do you know how much you are going to stay in it or how much it remains for you? Where are your happy and spacious homes and your flowing river? Where are your present and fresh fruits? Where are your soft and thin clothes? Where are your perfumes? Where is your scented incense? Where are your summer and winter dresses? Haven't you seen that he can now no longer defend himself in such a place where he is perspirating, sweating, and being very thirsty. Don't you see how much he is turning up and down in the agony of death and its tortures? The whole matter was decreed from heaven, and the over-ruler of fate and destiny has arrived or concluded this. Indeed, fate has brought him what he can never escape from. Oh! Oh! Ye the one who closes off the eyes of the father, the brother, and the son, and who washes their bodies! Ye the one who shrouds the dead and who carries him to his grave! Ye the one who lets him stay there in the grave and the one who abandons him there! I wish I knew how you were living on the hard ground! I wish I knew with which of your cheeks the decay and deterioration would begin! Ye the one who is neighbouring catastrophes and deaths, you have ended up in the abode of death! I wish I knew with which the angel of death would meet me when I leave off this present world! Also I wish I knew what message would he bring for me from my own Lord!"

Then he cited the following three lines of poetry which exemplified the situation of man in this world:

You are pleased with what passed away and preoccupied with youth,
As the dreamer has been tempted by the pleasures in dreams.

Ye arrogant one, your day is wasted in games and neglect,
And your night in sleep, but hell and destruction are awaiting you.

And you do something the end of which you really hate,
As the way the animals live in this world.

When Omar bin Abd Al-Aziz finished this sermon he went away and the people followed him.

Ibin Adam is Just Like a Shade which is Fading Away

It was narrated that Omar bin Mohammad Al-Makkii had related to us as saying that Omar bin Abd Al-Aziz (may Allah be pleased with him) had once delivered a speech in which he said:

> "This world is an abode in which you cannot stay for ever. It is an abode which is fated by Allah the Exalted to destruction and death. Its own occupants were also ephemeral and they were predetermined to eternal travel and transformation. That is why there are many a case when a fixed and strong building is going down in the way of decay and destruction. There are also many a case when a happy and arrogant settler who is soon leaving away. That is why you, may Allah bless you, should be well prepared for such a journey in the best possible way and from the best that you can afford. You should have your provisions ready with for such a journey. The best form of provision is to be pious and to fear Allah the Exalted. This is so because Ibin Adam is just like a shade which is fading away so soon. When Ibin Adam thinks himself to be staying in this world for ever he restlessly competes in it with the others. But when Allah the Exalted calls him through his fate of death and when He throws him away into destruction, he then realizes how he is stripped off from all of his possessions, from his properties, homes, wealth and of his entire present world. He also realizes how all his factories and his businesses are gone away to, or taken by, other people after him. This present world does not please as much as it hurts. It only pleases for a little while, but in the long run it breeds agony and sadness.

It was also narrated that Oseid bin Zeid had related to us as saying that we were once with Omar bin Abd Al-Aziz (may Allah be pleased with him) and he was attending a funeral. When the burial was done, Omar rode on his small mule which he has and went away to the other graves in the yard. Then Omar stopped near the grave and looked at it and said: "May peace be upon you, you the occupant of this grave." It was said that Omar had said that there was then some caller who called me from behind and said to me: "and may peace be upon you, you Omar bin Abd Al-Aziz! Why are you asking?" Then I replied: "I am asking about your own neighbour who is residing next to you." The caller then said: "for the body I still have it, but for the soul, it has gone up to its Creator Allah the Exalted and the Elevated. I do not know anything about what has happened to it." Omar then asked the caller: "I am asking you about your own abode and about your own neighbour who is staying next to

you." The caller then replied: "the eyes turned blind and are plucked out and the sockets are eaten up; the shrouds are torn to pieces and the bodies are also eaten up and deteriorated." It was reported that Omar then reiterated what he had said in his sermon of the grave, which has already been mentioned earlier in this chapter.

It was also narrated that Maymoun bin Muhran had related to us as saying: "I went once with Omar bin Abd Al-Aziz (may Allah be pleased with him) to visit the cemetery of the Moslems. When he arrived at the place he looked at the graves and began crying. Then he came to me and said:

> "Ye Aba Ayyoub these graves are the graves of my own people from Bani Ommayya. They seem as if they have never experienced the pleasures of this life and never participated with them in any form of pleasure or life. Don't you see them now lying dead and afflicted with all kinds of disasters, and their bodies got decayed, deteriorated and eaten up by worms?" It was said that he cried until he fell completely unconscious. When he woke up he said: "let us go from here, for by Allah I have not known anyone who is more graceful than those who are lying in these graves, especially they have procured themselves from the punishment of Allah the Exalted."

It was also narrated that Salih bin Abd Al-Kareem had related to us as saying that Omar bin Abd Al-Aziz (may Allah be pleased with him) had once written a letter to his governor Odayy bin Arta'at, who said: "And so, this present world is an enemy to the true Faithful believers in Allah. Indeed, those Faithful believers in Allah were saddened by it, whereas the enemy of Allah were tempted by it and found it pleasant and attractive."

The Last Sermon that he Gave

It was narrated that Ya'acoub bin Abd Ar-Rahman had related to us on the authority of his father, who said that Omar bin Abd Al-Aziz had delivered a sermon to his own people, which was his last one. Indeed, after he thanked Allah the Exalted and praised him, he said:

> "You have not been created absurdly and with no reason, and you have not been left free to do whatever you like. You have a certain date and hour when Allah the Exalted and the Elevated will be the final Judge and the Divider amongst you all people. Therefore, the loser and the hopeless will be the one who has not been included in the Mercy and the Blessings of Allah the Exalted and the Elevated. The loser will also be the one who is forbidden from the comprehensive Paradise, which has the width of the skies and the earth. Didn't you know that the dangers and agonies of

tomorrow could never be avoided and be made safe except by the one who is pious and fearful of Allah the Exalted and the Elevated? Didn't you know that the dangers and agonies of tomorrow could never be avoided and be made safe except by the one who had sold an ephemeral thing with an eternal one, sold or exchanged a little thing for plenty of things, and exchanged fear with safety and security? Didn't you see that you have become part of the destroyed and the dead? Didn't you see that this world is going to be taken by others after you? Didn't you see that this world is going to be turned back to its Eternal and Best Inheritor?

"Indeed, you know that you will be dispersing and lost, and that you will be coming and going every day to Allah the Exalted and the Elevated. You know that your life will be over and that you will be dead, and that you will be hidden or covered away in some fissure in the earth, in some rift. You will be left there unsafe, unattended and unaccompanied by any man. You will leave off this world and all the loved ones in it. You will stay in earth ready to be faced with what you have done in this world, and as a captive to your deeds. You will be there helpless from all what you have left behind in the present world, but poorly in need of what comes ahead of you.

"Therefore, be pious and fear Allah the Exalted before it is too late when death comes over you and when regrets will not help at all. By Allah I say this to you and I myself do not know if any of you is worse than me or not, and if any one of you is more sinful than me. Thus, I ask forgiveness from Allah the Exalted for all of you. No man amongst you whose needs of which we were told and whom we can help without making sure to offer him such help as much as we can. No man amongst you whose needs about which we were told and whom we cannot help without hoping that we could offer him such help starting with me and and with my own things so that our life and his life would be the same. By Allah if I wanted a different life of pleasure other than this life, then the tongue that talks about it would be humiliated and I would know all its reasons. But what is revealed from Allah the Exalted is a Book that speaks and reveals loudly and a just sunnah. Indeed, in this Book and in the sunnah it was revealed how Allah must be obeyed, and how He forbids the act of disobeying Him the Exalted."

When Omar finished saying this sermon, he held up the hem of his gown and began crying. When he cried everyone around him began crying too.

It was also narrated that Abou Saleem Al-Huzali had related to us as saying that Omar bin Abd Al-Aziz had once delivered a sermon in which he said:

"And so, Allah the Exalted and the Elevated did not create you absurdly and with no reason, and that you have not been left free to do whatever you like. You have a certain date and hour when Allah the Exalted and the

Elevated will be the final Judge and the Divider amongst you all people. Therefore, the loser and the hopeless will be the one who has not been included in the Mercy and the Blessings of Allah the Exalted. The loser will also be the one who is forbidden from the comprehensive Paradise, which has the width of the skies and the earth. The loser will also be the one who had bought the ephemeral thing instead of the eternal one, the one who had bought the little thing in place of the plenty of things, and the one who had exchanged safety and security with fear. Didn't you see that you have become part of the destroyed and the dead? Didn't you see that this world is going to be taken by others after you? Didn't you see that this world is going to be turned back to its Eternal and Best Inheritor?

"Indeed, you know that you will be dispersing and lost, and that you will be coming and going every day to Allah the Exalted and the Elevated. You know that your life will be over and that you will be dead, and that you will be hidden or covered away in some fissure in the earth, in some rift. You will be left there unsafe, unattended and unaccompanied by any man. You will abandon the reasons and leave off this world and all the loved ones in it. You will stay in the earth ready to be faced with what you have done in this world, and as a captive to your deeds. You will be there helpless from all what you have left behind in the present world, but poorly in need of what comes ahead of you.

"Therefore, be pious and fear Allah the Exalted before it is too late when death comes over you and when regrets will not help at all. By Allah I say this to you and I myself do not know if any of you is worse than me or not, and if any one of you is more sinful than me. Thus, I ask forgiveness from Allah the Exalted for all of you. No man amongst you whose needs of which we were told and whom we can help without making sure to offer him such help as much as we can. No man amongst you whose needs about which we were told and whom we cannot help without hoping that we could offer him such help starting with me and and with my own things so that our life and his life would be the same. By Allah if I wanted a different life of pleasure other than this life, then the tongue that talks about it would be humiliated and I would know all its reasons. But what is revealed from Allah the Exalted is a Book that speaks and reveals loudly and a just sunnah. Indeed, in this Book and in the sunnah it was revealed how Allah must be obeyed, and how He forbids the act of disobeying Him the Exalted."

When Omar finished saying this sermon, he held up the hem of his gown to his face and began crying. When he cried everyone around him began crying with him. Indeed, that was his last sermon that he gave.

You have in your Hands the Heritage of the Dead

It was narrated that Abdullah bin Al-Fadil At-Tameemii had related to us as saying that Omar bin Abd Al-Aziz had delivered his last sermon when he climbed up to his mimbar and after he thanked Allah the Exalted and praised Him, he said the following:

"And so you have in your hands the heritage of the dead. You have become part of the destroyed and the dead, and you know that this world is going to be abandoned by those who are here now as it had been abandoned by those past ones. Didn't you see that this world is going to be turned back to its Eternal and Best Inheritor?

"Indeed, you know that you will be dispersing and lost, and that you will be coming and going every day to Allah the Exalted and the Elevated. You know that your life will be over and that you will be dead, and that you will be hidden or covered away in some fissure in the earth, in some rift. You will be left there unsafe, unattended and unaccompanied by any man. You will abandon the reasons and leave off this world and all the loved ones in it. You will stay in the earth ready to be faced with what you have done in this world, and as a captive to your deeds. You will be there helpless from all what you have left behind in the present world, but poorly in need of what comes ahead of you.

"Therefore, be pious and fear Allah the Exalted before it is too late when death comes over you and when regrets will not help at all. By Allah I say this to you and I myself do not know if any of you is worse than me or not, and if any one of you is more sinful than me. Thus, I ask forgiveness from Allah the Exalted for all of you."

It was reported that when Omar finished saying this sermon, he held up the hem of his gown to his eyes and began crying. Then he went down from his mimbar and went away home. It was said that he did not go out until he was taken into his grave, may Allah bless his soul.

Chapter Thirty Three

His Poetry and what he Quoted from Poetry

What he Quoted from the Poetry of Abdullah bin Al-A'alah

It was narrated that Mohammad bin Kutheir had related to us as saying that one day and while he was reproaching his own self for its own faults, Omar bin Abd Al-Aziz had said:

Are you awake today, or are you asleep?
How could a bewildered and lost man bear to sleep?

If you were awake in the morning or tomorrow,
The pouring tears would then burn the sockets of your eyes.

You are pleased with what passed away and preoccupied with youth,
As the dreamer has been tempted by the pleasures in dreams.

Ye arrogant one, your day is wasted in games and neglect,
And your night in sleep, but hell and destruction are awaiting you.

And you do something the end of which you really hate,
As the way the animals live in this world.

It was also narrated that Sa'eed bin Mohammad Ath-Thaqafi had related to us as saying: 'I have heard Al-Qasim bin Ghazwan saying that Omar bin Abd Al-Aziz used to quote the following lines and use them as examples in his speeches:

Are you awake today, or are you asleep?
How could a bewildered and lost man bear to sleep?

If you were awake in the morning or tomorrow,
The pouring tears would then burn the sockets of your eyes.

It was also said that Suleiman had related to us as saying that Omar bin Abd Al-Aziz, in quoting these lines, had used the same phrase "the sockets of your eyes":

You have awoken from long sleep, and it came to you
Many great, harmful and worrying things.

Ye arrogant one, your day is wasted in games and neglect,
And your night in sleep, but hell and destruction are awaiting you.

You are pleased with what passed away and preoccupied with hope,
As the dreamer has been tempted by the pleasures in dreams.

Ye arrogant one, your day is wasted in games and neglect,
And your night in sleep, but hell and destruction are awaiting you.

You are pre-occupied with something the end of which you really hate,
Just as the way the animals live in this world.

It was also said that Al-Qasim bin Abdullah had related to us as saying that Omar bin Abd Al-Aziz used to quote the following lines from the poetry of Abdullah bin Abd Al-A'alah:

You have awoken from long sleep, and it came to you
Many great, harmful and worrying things.

Ye arrogant one, your day is wasted in games and neglect,
And your night in sleep, but hell and destruction are awaiting you.

You are pleased with what passed away and preoccupied with hope,
As the dreamer has been tempted by the pleasures in dreams.

Ye arrogant one, your day is wasted in games and neglect,
And your night in sleep, but hell and destruction are awaiting you.

You are pre-occupied with something the end of which you really hate,
Just as the way the animals live in this world.

It was also narrated that Akeel bin Murrah had related to us as saying that Harami bin Al-Haytham had read the following lines of poetry to Omar bin Abd Al-Aziz, who then quoted them in his speeches:

There is nothing good in the life of a man who does not have
With Allah a good share in the final and Eternal abode.

If this world is admired by so many people,
Yet its pleasures are so few and its end is so nigh.

It was also narrated that Mousa bin Abdullah Al-Khuza'ai had related to us as saying that Omar bin Abd Al-Aziz never stopped saying and reciting this previous line in all occasions:

There is nothing good in the life of a man who does not have
With Allah a good share in the final and Eternal abode.

It was also narrated that Abou Hatim had related to us on the authority of Abi Obeidah and that of Yunus, who said that Omar bin Abd Al-Aziz was once walking with some men out in the open. When there was a lot of dust in the air, he folded his face with his headcover and remembered some lines of poetry said by Abd Al-A'alah Al-Qurashi. He then removed away the cover from his face and began saying the lines:

The one who was used to having his forehead exposed to the sun,
And to the dust, he fears disfigurement and dishevelment.

He gets accustomed to shade so that his looks remain cheerful,
But one day he will inhabit an abode humiliated and against his wish.

He will stay in a dark pit, dusty and deserted pit.
In this pit, under the earth, he will stay for a long time.

It was said that this version of events was narrated by Abd Al-A'alah, but in truth it was said by Ibin Abd Al-A'alah. Indeed, it was also reported that these lines were said by Omar bin Abd Al-Aziz himself.

It was also narrated that Mohammad bin Abi Ya'acoub Ad-Daynouri had related to us as saying that the most authentically reported on behalf of Omar bin Abd Al-Aziz and what he said in poetry were these lines:

The one who was used to having his forehead exposed to the sun,
And to the dust, he fears disfigurement and dishevelment.

He gets accustomed to shade so that his looks remain cheerful,
But one day he will inhabit an abode humiliated and against his wish.

He will stay in a dark pit, dusty and deserted pit.
In this pit, under the earth, he will stay for a long time.

Indeed, it was said there was a fourth line which he said in this connection:

You should be prepared with a means with which you will be saved,
Before falling off into decay. Ye Self, you were not created absurdly.

It was also narrated to us by the old man, Ibin Abi Amr, who said that this poem was not really written by Omar bin Abd Al-Aziz. He only cited it from the poetry of Ibin Abd Al-A'alah and referred to it as a reference. This

poem has its own story, which will be subject of the following section.

The Journey of Abd Al-A'alah to the Emperor of Rome, and the Story of his Son with Omar

It was narrated that one son of Abd As-Samad bin Abd Al-A'alah had related to us as saying that Omar bin Abd Al-Aziz had once sent Abd Al-A'alah bin Abi Amr as a messenger to the Roman tyrant in order to ask him to join Islam. When Abd Al-A'alah received his orders he asked Omar a favour: "ye Emir of the Faithful, permit me to take one of my sons with me in this journey." It was said that this man had ten sons, and that is why the Caliph asked him: "who of your sons is going out with you?" The man answered: "Abdullah." Omar then said to him: "I saw Abdullah walking in such a manner which I hated. I also learnt that he writes poetry." Then Abd Al-A'alah responded: "Ye Emir of the Faithful, his walk is just a habit in him to walk like that, but concerning poetry it is his type of wailing and moaning upon himself." Then Omar said: "tell Abdullah to come to me this evening, and take another one of your children with you to Rome." Indeed Abdullah was brought to the Caliph and he was given audience with Omar, who asked him to recite some of his poetry. Abdullah obeyed and said the following lines:

You should be prepared with a means with which you will be saved,
Before falling off into decay. Ye Self, you were not created absurdly.

You must race with the sudden occurrence of deaths, and try to withhold
Before it befalls upon you, for there is no escape from it nor help.

And do not exhaust and impoverish yourself for the ones who come after,
For death is the inheritor of all the remaining things in the world.

You must fear incidents that the time has elapsed and folded slowly,
And wake up, and do not be like the one who is lost in search

For a knife with which he cuts his own age and life,
The abundant plowing will be inherited as much as he plowed.

Do not feel safe with the agonies of a time which is mad and luxurious,
A time which strangely equalizes between the good and whatever bad.

Many a man with hopes and with some fear,
Who woke up safely but ended up in the evening a dead one.

The one who was used to having his forehead exposed to the sun,

And to the dust, he fears disfigurement and dishevelment.

He gets accustomed to shade so that his looks remain cheerful,
But one day he will inhabit an abode humiliated and against his wish.

He will stay in a dark pit, dusty and deserted pit.
In this pit, under the earth, he will stay for a long time.

It was said that when Omar bin Abd Al-Aziz heard these lines from Abdullah he began crying.

Ibin Qatadah's Standing between the Hands of Omar

It was narrated that Al-Haytham bin Odayy had related to us on the authority of his father, who said that the eye of Qatadah bin An-Nu'man At-Tafawi was gravely injured on the day of Uhud. That is why he came to the Prophet (may peace and blessings of Allah be upon him) and he was holding his eye in his hand. The Prophet asked him: "what is this you are holding ye Qatadah?" The man replied: "as you can see, ye the Messenger of Allah, it is my eye." The Prophet answered him: "if you want, you can be patient and you will have Paradise in front of you. But if you want you can have your eye back where it was and I shall invoke Allah's satisfactory with you and that you would seem as if you lost nothing." The man replied: "ye the Messenger of Allah, Paradise is a good reward to think of and it is a grave and sublime offer. But you see, I am a man who is infatuated with the love of women, and I fear that they may say 'look at him he is one-eyed man,' and that they would turn away from me. So please, would you put it back to me and then ask Allah for me to offer me Paradise?" Then the Prophet answered him back: "I will, ye Qatadah." In fact, it was reported that the Messenger of Allah (may peace and blessings of Allah be upon him) took the plucked eye in his own hands and put it back to him in its right place. Then it became the best of his two eyes until he died. He also invoked Allah's satisfactory with him to reward him with Paradise. It was said that the son of this man came to see Omar bin Abd Al-Aziz, who then asked him: "who are you son?" The man replied:

I am the son of the man whose eye dropped down over his cheek,
Then it was turned back by the hands of the Chosen One in the best way.

It has returned as it was in the best condition of an eye,
What a good one among eyes and what the best one among hand!

Indeed, Omar (may Allah bless his soul) said: "with such a thing and meaning that the beggers should beg from Allah the Exalted." Then he added:

Such a noble trait does not entail drinking yogurt in hast gulps,
Which is blended with water and which will later become urine.

It was also narrated that Al-Asma'ai had related to us as saying that a man from the Ansar came to Omar bin Abd Al-Aziz and said to him: "Ye Emir of the Faithful, I am so and so and the son of so and so. My grandfather was killed in Badr, and my uncle was killed in Uhud, and he went on mentioning the characteristics and traits of his fathers. Then Omar looked at Anbasah bin Sa'eed and said: "By Allah these traits are not your own traits; they are now the traits of those who are turned into skulls." Then he quoted the above line of poetry as a support:

Such a noble trait does not entail drinking yogurt in hast gulps,
Which is blended with water and which will later become urine.

It was also said that Obeidallah bin Omar had related to us as saying that the daughter of Abdullah bin Zeid bin Abd Rabbou came in once to see Omar bin Abd Al-Aziz and said to him: "Ye Emir of the Faithful, I am the daughter of Abdullah bin Zeid. My father had participated in the battle of Badr and he was killed on the Day of Uhud." Then Omar said:

Such a noble trait does not entail drinking yogurt in hast gulps,
Which is blended with water and which will later become urine.

Then he said to her: "ask what you want!" She then said what she wanted and he gave her what she asked for.

Al-Khariji's Poem to Omar and Omar's Reply to it

It was narrated that Al-Waleed bin Moslim had related to us on the authority of Al-Oza'ai, who said that when Omar bin Abd Al-Aziz became Caliph a man from Ash-Sharat, called Amr, wrote to him the following poem:

Say to the guardian of Islam that I am just a primordial,
Who may see that he is weak and his powers worn out.

He is brought up by some people whose enemy is the food,
Which is eaten through the stimulus of ownership, spending and pride.

It is through the religion of Allah we bought ourselves;
With that we hope to achieve the greatest of reputations.

The leaders forbid through the edge of the sword any type of waste.

And this is enough a threat which forbids them from that.

If you aimed to come through the path of the Truth, ye Omar,
You will see me and my type as your brothers in Allah.

If you came after some people of whom you were an adviser
In their ways of life, then the ruling will be for Allah.

It was said that Omar bin Abd Al-Aziz responded to him in the same type of poem:

Ye man, who is giving his advise, you should know that,
The beauty, the good, and success are all granted by Allah.

If there is something you hate which is given by the sultan,
Then the bonds of religion and Islam are not that weak.

This book, the Book of Allah, which we read;
And we believe in its revelation, which is so final.

The one who desperately needs guidance may falter,
When it comes to religion, and he is the cleverest of the learned.

The Property, ye Amr, is the property of Allah, our Creator,
And the Judgment, ye Amr, is left to the Judgment of Allah.

It was said that when Amr Al-Khariji received this poem from Omar bin Abd Al-Aziz he declared his pledge of allegiance to him, and after that Amr never came out against him.

A Tune which is Sung in Al-Madinah and it Belongs of Omar

It was narrated that Az-Zubeir bin Bakkar had related to us on the authority of his uncle, who said: "I went once into Al-Madinah and I found that some people there were singing a tune which was said to belong to Omar bin Abd Al-Aziz":

As if you have witnessed the day when the moralities
Of people were distributed, and you have chosen four of them:

Refusing to hear every slanderer who is slandering his friend;
Refusing but to follow closely the faults of people;

I am surprised at these two epithets,
And how you claim safety from the faults of all the creatures.

And that if you tried committing an error,
And then rewarded good, I would deny them both.

It was also narrated that Mas'ood bin Bishr had related to us as saying that when Omar bin Abd Al-Aziz became Caliph a man came to him and said: "pay us more attention!" Then Omar replied to him in the following two lines:

A very pre-occupying business came to us,
And I departed from the roads of safety.

Free time has gone away, and we
Shall never have free time until Doomsd

What is True from the Poetry of Omar bin Abd Al-Aziz

Al-Marzabani had related to us, and also Ibin Dureid had said to us, that the following poem is said to have been written by Omar bin Abd Al-Aziz:

Some people live in this world in total hardship,
Like the dead corpse of the night and the sleeper of the day.

But if he was of honour and religion,
He would watch Allah and would avoid anger.

The people are two: the traveller and the resident,
And the traveller is a warning lesson for the resident.

Al-Marzabani had also related to us as saying that Ahmad bin Abd Al-Aziz had written to me on the authority of Omar bin Sheibah, or he said ibin Shibah, that the following poem is said to have been written by Omar bin Abd Al-Aziz:

I shall reward the one who connects and relates with me,
Such a purity and clarity which cannot be compared.

If a brother of mine had a certain moral problem,
I would heal him with such great and same care.

Indeed, man wastes himself; and whenever
This self is decayed it goes back to its origin.

It was also narrated that Abi Amr Ash-Sheibani had related to us as saying that Omar bin Abd Al-Aziz had written the following poem before he became Caliph:

Forbid yourself from indulging in ardent love,
And from being dragged away with pleasures.

And by Lord, you should take as examples
The departing grey hair in heads and beards,

And consider as lessons and warnings for you;
That is, if you learn from the lessons of the learned ones.

So, until when you will not learn and be warned?
Indeed, until when, and until when?

Until you have been named old man?
And have lost the name of the young one?

Youth had died away, and if you became
Old in age, you would become captive to decay.

Therefore, this is enough a warning
For man to leave evil and error, it is enough!

It was also narrated that Al-Utabi had related to us on the authority of Hammad Ar-Rawiyah, who said that what is authenticated to us that it has been written by Omar bin Abd Al-Aziz in poetry is the following poem:

So, until when you will not learn and be warned?
Indeed, until when, and until when?

Until you have been named old man?
And have lost the name of the young one?

It was also narrated that Ali bin Khalid had related to us as saying that when Abd Al-Melek bin Omar bin Abd Al-Aziz died, Omar went in to see him. He looked at him and then went out while saying the following line:

Do not be tempted and fooled by the safe supper of the evening,
For you could face death before the morning breakfast!

What he Quoted from Poetry when he Left the Grave of Suleiman

It was narrated that Mohammad bin Ad-Dah-hak bin Othman had related to us on the authority of his father, who said that when Omar bin Abd Al-Aziz was finished with the burial ceremony of Suleiman bin Abd Al-Melek, he said the following two lines when the chariots of Suleiman were lined up for him:

Had it not been for piety and fear from committing the forbidden,
I would have contradicted every caller in the loving of glory.

What had passed from the past had lapsed for ever,
Not even those glorious nights would ever miss him.

After that Omar bin Abd Al-Aziz said: "Allah's willing, there is no power except through His own power. Bring to me my own mule!"

It was also said that Mohammad bin Al-Qasim Al-Anbari had related to us on the authority of his father and that of the authority of some old men, who said that Omar bin Abd Al-Aziz used to quote the following lines:

Had it not been for piety and fear from committing the forbidden,
I would have contradicted every caller in the loving of glory.

What had passed from the past had lapsed for ever,
Not even those glorious nights would ever miss him.

If he came back and retreated on something that harms you,
Then you do not owe him the resignation of a regreter.

It was also reported that he used to quote this line:

By Allah I am retreating from the evil consequence of a good thing,
With which my eyes would rest in peace an be revived.

Some Lines Omar Quoted as Exemplary in front of Ash-Sha'abi

It was narrated that Obeidallah bin Mousa had related to us as saying that Ash-Sha'abi was once standing over the head of Omar bin Abd Al-Aziz, and he stood there for some time. Then Omar said to him: "you are standing over my head, ye Sha'abi?" Sha'abi then replied: "yes I am." Then Omar said to him: "move aside then ye Sha'abi!" Omar then said:

Give to this world and then it will give back a lot to you,
Just like the offers given to brides in their weddings.

You have owned it east and west,
And in gathering it you have encompassed both land and sea.

They have gained every day thousand upon thousand,
And on top of its thousand seventy thousands.

If you became an enemy to some people in a land,
Then you would entail harshness over all the people.

Aren't you meeting, undoubtedly, death,
Even if you live all the length of time?

So what do you want from an abode which you see,
With all its pleasures which would never be satisfying to you?

It was also related that Khalid bin Yazeed Al-Amri had related to us on the authority of Waheeb bin Al-Warid, who said that Omar bin Abd Al-Aziz used to quote the following lines of poetry:

He was seen calm while he hates to waste time,
Talking about what pre-occupies him in the people's affairs.

Some knowledge irritated him instead of all ignorance,
And there is no learned man who is just like the ignorant.

He is an angry frowner when he sees an ignorant man,
For he does not have amongst them a companion to talk to.

Just remember what would remain for ever from this life!
And be pre-occupied with the final end instead of the quick one.

It was also related that Khalid bin Yazeed Al-Amri had related to us on the authority of Waheeb bin Al-Warid, who said that Omar bin Abd Al-Aziz used to say the following:

He was seen calm while he hates to waste time,
Talking about what pre-occupies him in the people's affairs.

Some knowledge irritated him instead of all ignorance,
And there is no learned man who is just like the ignorant.

Just remember what would remain for ever from this life!
And be pre-occupied with the final end instead of the quick one.

It was also narrated that Abou Salih Ash-Shami had related to us as saying that Omar bin Abd Al-Aziz used to say the following:

I am dead, and praise be to the One Who does not die,
And I have made certain that I am going to die.

A property which is taken by death is not a property;
But property is the property of the One Who does not die.

Omar's Opinion about Mokhallid bin Yazeed bin Al-Muhallab

It was narrated that Khalid bin Kharrash had related to us as saying that Omar bin Abd Al-Aziz had performed the funeral prayers over the dead body of Makhallad bin Yazeed bin Al-Muhallab and said: "today the youth of the Arabs has died." After he said that, Omar quoted the following line:

Over the like of Amr many people would die in agony,
And the faces of the people would turn black and dusty.

It was also narrated that Ibin A'ishah had related to us as saying that when Makhallad bin Yazeed bin Al-Muhallab died, Omar bin Abd Al-Aziz had performed the funeral prayers over his body. When he finished he quoted the following line:

They cried over Huzeifah and you will never cry over the like of him,
Until so many new tribes were destroyed as if not been born before.

It was also narrated that Rabah bin Obeidah had related to us as saying that Omar bin Abd Al-Aziz used to quote the following lines:

Gentleness and knowledge are two epithets of generosity,
Which make a man very attractive if they both meet in him.

The beauty of these two great epithets cannot be obtained
Unless with uniting this and that both together.

How many a low man was elevated through gentleness and knowledge,
Through which he has also achieved distinction and elevation.

And how many a man of great achievements had lost them all,
Who was aggrieved by what he had lost, and then both got lost.

It was also narrated that Sa'eed bin Obeid At-Ta'i had related to us as saying that Omar bin Abd Al-Aziz used to quote the following lines:

Meet with kindness whoever you meet from the people,
And meet them with Gentleness and clear openness.

Through this you would get from them good fruit,
Very tasty ones with delicious and great smell.

And leave off neglect and frowning over the people,
For being a frowner is the worst of foolishness.

Whenever you wished to make enemies you would make thyself
The enemy of a good friend whose friendship would be so needed.

We Borrow from Allah until the Blessings are Offered

It was narrated that Ibin A'ishah had related to us as saying that Omar bin Abd Al-Aziz often quoted the following two lines:

He never had provisions from what he had gathered,
Except wheat which is gathered with pain and anxiety.

And he changed the blows of the matches sticks that rise for him,
And this was decreased from the provision of the ongoing traveller.

It was also narrated that A'asem bin Raja'a bin Haywah had related to us on the authority of his father, who said that Omar bin Abd Al-Aziz had one day mentioned the word "death", and then he quoted the following line:

Haven't you seen that death had caught those who passed,

And no one with wings or with nails was able to escape from it.

Then he asked for seven Dinars to be given away as alms for them, and then he said: "we borrow from Allah until the Blessings are offered."

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Chapter Thirty Four

His Sayings about the Arts

It was narrated that Abi Haneefah Al-Yamani had related to us as saying that Omar bin Abd Al-Aziz had asked his companions to come for a meeting, and then he came to them and said to them the following: "Do not joke, for it may cause friction and hatred and breeds animosity."

It was also narrated that Ibrahim bin Zeid had related to us as saying that Omar bin Abd Al-Aziz had once said in relation to the saying of Allah the Exalted: "But after them there followed a posterity who missed prayers and followed after lusts, soon, then, will they face Destruction."(*Maryam or Mary sora, verse, 59.*) Indeed, Omar said: "their missing of the prayers did not mean that they have abandoned it totally; it means that they only missed its timing."

It was also narrated that Amr bin Dinar had related to us as saying that Omar bin Abd Al-Aziz had once said: "if ever an antagonist came to you and his eye in his own palm, do not judge for him before his opponent came in to you and heard his case."

It was also narrated that Sufyan had related to us as saying that Omar bin Abd Al-Aziz had once seen one of his daughters, or one woman, lying asleep on her back. Then he asked her not to lie like that again.

It was also narrated that Malik had related to us as saying that Omar bin Abd Al-Aziz had once said to one man: "who is the master of you people? The man said: "it is I." Then Omar said to him: "If you were you would not say it in such a way."

It was also narrated that Sufyan had related to us as saying that Omar bin Abd Al-Aziz had once said: "The man who does things with no

knowledge, he would then be corrupting more than reforming."

His Forbidding the Heretical Doctrine of Revering the Kings

It was narrated that Ja'afar bin Barqan had related to us as saying that Omar bin Abd Al-Aziz had once written the following: "There are some people who are going about their worldly matters through the work of the Hereafter. They should know that their ending and their return will be to Allah the Exalted. Also, some of these castigated men are actually praying to and worshipping their caliphs and emirs. Therefore, ask them to stop this and to pray to Allah for all the Faithful men and women in general. Any other deed should be left and abandoned."

It was also narrated that Ja'afar bin Barqan had related to us as saying that Omar bin Abd Al-Aziz had once written to the emir of Al-Jazeerah saying to him the following: "And so, I have learnt that there are some people who are going about their worldly matters through the work of the Hereafter. They should know that their ending and their return after their death will be to Allah the Exalted. I have also learnt that some of these castigated men are actually praying to and worshipping their emirs, in the same way they pray upon the Prophet (may peace and blessings of Allah be upon him). Therefore, order them through punishments to direct their prayers especially upon the Prophet (may peace and blessings of Allah be upon him), and ask them to pray to Allah for all the Faithful men and women and Moslems in general. Any other deed should be left and abandoned. And may peace!"

It was also said that Ja'afar had said: "I prefer that they should not be mentioned along side the Prophet (may peace and blessings of Allah be upon him).

It was also narrated to us on the authority of Mu'ammar that Omar bin Abd Al-Aziz had once said: "He was a winner everyone who forbids himself from eyeservice or hypocrisy, anger, and from greed."

It was also narrated that Ismael bin Abi Hakeem had related to us as saying that he had heard that Omar bin Abd Al-Aziz used to say: "It was said that Allah the Exalted will not punish the Many for the sins of the Few. But if the Few committed sins openly then they will all deserve punishment."

The Status of the Mother and the Wife among Women

It was narrated that Abdullah bin Nafi' had related to us as saying that Omar bin Abd Al-Aziz had one of his sisters died, and many people came to her funeral. When the funeral was over, the people came with him to his home. When he was at the entrance door, he took into his hand the ring of the door and said: "ye people, you have done what you should, and by Allah you are rewarded for it. You have fulfilled the obligation ordained upon you by Allah the Exalted in such a case. We are the close relatives of the dead woman, and we are people who usually present our condolences in the home of the dead woman only in two cases: for a mother whose honouring is a right ordained for her and a duty decreed by Allah the Exalted upon her children to respect and honour her; and for a wife who has a delicate position at home, and because no one can take her place, or, he said, no can replace her.

It was also narrated that Ibrahim bin Yahyah bin Yahyah had related to us on the authority of his father and that of his grandfather, who said that one of Omar's governors wrote to him a letter and said: "Ye Emir of the Faithful, I am in a land where the graces and the blessings are plentiful to the extent that I felt sorry for those people who were in it before me who had not shown enough thankfulness and gratefulness." It was said that when Omar received this letter he wrote back to him and said: "I have known to be more aware of and knowledgeable about Allah the Exalted. I tell you that Allah the Exalted never sent down His blessings upon His servant, and then His servant was grateful enough, without making man's gratefulness rather better than Allah's Blessings and Graces. If you did not know that, then look into the Holy Book and see what Allah the Exalted and the Elevated has revealed in the Chapter of *An-Naml*, or *the Ants*: "We gave in (the past) knowledge to David and Solomon: and they both said: 'Praise be to Allah, Who has favoured us above many of His servants who believe!'" (*verse, 15*). Allah the Exalted has also revealed: "And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its Keepers will say: 'Peace be upon you! Well have ye done! Enter ye here, to dwell therein. They will say: 'Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden and we will: how excellent a reward for those who work (righteousness)!'" (*Az-Zumar, or the Crowds sora, verses, 73-74*). Thus, is there a better blessings than entering Paradise?

It was also narrated that Qadim bin Musawwar had related to us as saying that Omar bin Abd Al-Aziz had once said: "When Allah the Exalted and the Elevated ordered the Angels to prostrate for Adam (may peace be upon him) the first one to prostrate for him was Israfiel. Then Allah the Exalted

blamed him for doing so, for he was the one who had the Quran written on his forehead."

It was also narrated that Husein bin Salih had related to us as saying that some ascetics came to Omar bin Abd Al-Aziz and held some kind of a meeting. It was said that some of those ascetics mentioned one man as being the most ascetic among people. Others replied to them by giving another name and so on in a long discussion. Then Omar bin Abd Al-Aziz replied to them: "the most ascetic among all people in the whole world is Ali bin Abi Talib (may peace be upon him)."

It was also narrated that Qatadah had related to us as saying that Omar bin Abd Al-Aziz used to say: "what pleases me most is that if the companions of the Messenger of Allah (may peace and blessings of Allah be upon him) did not differ amongst themselves about some matters! For if they did not differ amongst themselves, there was not any permission or licence."

It was also narrated that Al-Oza'i had related to us as saying that if Omar bin Abd Al-Aziz had to deal with something that he really did not like, he used to say the following: "This is something already predetermined, and we hope it is going to be good."

It was also narrated that Al-Oza'i had related to us as saying that Omar bin Abd Al-Aziz had once said: "take in or follow the opinions of the others who were before you! Do not do or adopt what is different from them, for they were better than you and more knowledgeable than you."

What Characteristics should Appear in a Judge

It was narrated that Muzahim bin Zafar had related to us as saying that I have heard Omar bin Abd Al-Aziz saying the following: "A judge should have five characteristics: to know all about the Sunnah and its applications, to be mild-tempered, to have great patience, to be chaste, and to ask consultation. When these characteristics all are found in a judge then he is a judge. But if one epithet is absent in him then it will be a deficiency in him."

It was also narrated that Bishr bin Abdullah bin Bash-shar had related to us as saying that Omar bin Abd Al-Aziz had once said: "Be ware from the hypocrite! He cannot be trusted and his charms cannot be believed, and his wisdom cannot be understood."

It was also narrated that Maymoun bin Muhran had related to us as saying that I was once sitting with Omar bin Abd Al-Aziz and he then read the verse: "The mutual rivalry for piling up the good things of this world diverts

you from the more serious things, Until ye visit the graves." (*At-Takathur, or Piling Up sora, verses, 1-2.*) Then he said to me: "ye Maymoun, I never see the graves except when I visit them. As you know, a visitor must come back home, and the home here is either Paradise or Hell."

It was also narrated that Jabir bin Abdullah had related to us as saying that the Messenger of Allah (may peace and blessings of Allah be upon him) had once said: "Allah Blesses for a man the thing for which he thanked He a lot, whether he received that thing or not." Jabir then said: "I have spoken about this with Al-Munkadir bin Mohammad and asked him: 'have you heard this story from your father?' Al-Munkadir replied: "no, but I have gone in once with my father and with Abi Hazim to see Omar bin Abd Al-Aziz, who then said to my father: 'Ye Aba Bakr, why are you so worried?' It was said that Abou Hazim replied to him: "he is worried about some debt he owes to someone.' Then Omar replied to him: 'Hasn't it been eased and cleared out of your way through thanking Allah enough and invoking His satisfaction?' He answered: 'yes.' Omar said: 'then Allah Blesses this thing for you!'"

It was also narrated that Marthad bin Yazeed had related to us as saying that he had heard Omar bin Abd Al-Aziz saying: "Ye people, mark the blessings and graces of Allah with gratefulness, and mark your knowledge and learning with the Holy Book!"

Who is the Fool?

It was narrated that Salim bin Abdullah had related to us on the authority of Maymoun bin Muhran, who said that Omar bin Abd Al-Aziz had once said to those who were sitting with him: "can you tell me who is the foolest of the people?" They answered: "yes, he is the man who had sold his Hereafter by his present world." Then Omar replied to them: "Shall I tell you who is worse a fool than that?" They answered: "yes, please!" He replied: "he is the man who had sold his own Hereafter by the present world of another one."

It was also narrated that Al-Madayeni had related to us as saying that Hureith bin Othman Ad-Dajani came in with his father to see Omar bin Abd Al-Aziz, who asked the father about his son and then said to him: "teach him the utmost and the highest theology." The man asked: "and what is the highest theology?" Omar then answered: "it is self-satisfaction, and abandoning harm and the hurt of people."

It was also said that Mohammad bin Ziyad had related to us as saying that there was a man who spoke very well about Omar bin Abd Al-Aziz, and then Omar said to him: "by Allah this is lawful magic."

It was also narrated that Ibin Shawzab had related to us as saying that there was a man who came in to see Omar bin Abd Al-Aziz and he complained about something. When the man stood in front of Omar he began complaining about another man who committed unjust deed against him. Then Omar said to him: "It is better for you to go and meet Allah while you still feel wronged rather than meeting Him while the wrong has been lifted or undone."

It was also narrated that Sufyan bin Awyiynah had related to us as saying that Omar bin Abd Al-Aziz used to say: "the meeting of men among each other is a way of fertilizing and pollinating their hearts."

It was also narrated that Omar bin Ali had related to us on the authority of Abd Rabbou Al-Hazari and also that of Maymoun bin Muhran, who said that I once said to Omar bin Abd Al-Aziz: "Ye Emir of the Faithful, why are you staying so late in this night? For I know at the beginning of the night you are dealing with the people's affairs; in the middle of the night you are still staying with your own companions; but at the end of the night, by Allah I do not understand what you are up to." It was said that "then Omar tapped me on the shoulder and said: 'Woe unto you Maymoun! I have discovered that the meeting of men among each other is a way of fertilizing and pollinating their hearts."

He Finished this but Invoke for him a Better Ending

It was narrated that Talaha bin Yahyah had related to us as saying: "I was once sitting with Omar bin Abd Al-Aziz and then came to him Abd Al-A'alah bin Hilal, who said: "may Allah protect and keep you, ye Emir of the Faithful, as long as keeping you is better for you." Then Omar answered: "Allah has already done that, ye Aba An-Nadr. You should say instead, may Allah give you a good life, and may He die you with the Faithful ones."

It was also narrated that Ahmad bin Abdullah bin Yunus had related to us on the authority of Sufyan Ath-Thawri, who said that there was a man who said to Omar bin Abd Al-Aziz: "may Allah protect and keep you, ye Emir of the Faithful!" Omar then answered: "Allah has already done that, but invoke for him a better ending."

It was also narrated that the Old Leader Abou Al-Faraj Al-Musannaf had related to us as saying that a man had said to Omar bin Abd Al-Aziz: "as if Allah has already done the reform and gave the better ending to you. The answer to this is yes. But our question would be then: 'what benefit would all this be to us? and what do we know concerning our worship to Allah the Exalted?' We are ordered to do this in a certain time and place, and to make it clear and to show our poverty and ignorance concerning what is good for us.

Otherwise, we know that fate has already been predetermined before all this."

It was also narrated that Abi Ji'dah had related to us as saying that Omar bin Abd Al-Aziz had once said: "hearts are the vessels of secrets, and the tongues are the keys to these vessels. Therefore, every one of you should keep the key to the vessel of his secret."

It was also narrated that Malik had related to us as saying that Omar bin Abd Al-Aziz had once said to one man: "who is the master of you people? The man said: "it is I." Then Omar said to him: "If you really were their master, you would not say it."

If the Truth Complies with the Wish it Would be far Delicious than Honey

It was narrated that Ya'acoub bin Abd Ar-Rahman had related to us on the authority of his father, who said: "I have heard Omar bin Abd Al-Aziz saying: if the truth complies with the wish then it would be far delicious than honey."

It was also narrated that Abou Bakr bin Amr bin Hazm had related to us as saying: "Omar bin Abd Al-Aziz told me: 'I never found in this Emirate of mine anything which is more delicious than complying the Truth with the wish."

It was also narrated that Mujahid had related to us as saying: "Omar bin Abd Al-Aziz gave me thirty Dirhams, and said: 'ye Mujahid, this is part of my own charity money."

It was also narrated that Omayyah bin Abdullah bin Amr bin Othman had related to us as saying: "we were sitting with Omar bin Abd Al-Aziz, and then one man said to the other: 'under your armpit!' Then Omar said to them: 'none of you is obliged to talk of what is better than he can.' They asked: 'and what is that?' He replied: 'if that man said, 'under your hand,' then it would be better.'"

Chapter Thirty Five

What he Saw in his Dreams

The Case of Al-Hajjaj on the Judgment Day As Seen by Omar in one of his Dreams

It was narrated that Abi Hazim Al-Khanasiri Al-Asadi had related to us as saying: "I came to Damascus during the Caliphate of Omar bin Abd Al-Aziz. My arrival there was on a Friday when all the people were going to the Friday prayers. Then I said to myself, if I go the place where I will be staying, I will be caught by the prayers time. So I decided, let me pray first before I go on to my destination. Then I went to the main mosque and I tied down my camel outside the doors of the mosque. Then I went into the mosque, and there, I found the Emir of the Faithful standing at the mimbar and giving his speech. When he looked towards me he recognized me and then called me to go to him, which I did. He said to me: "Ye Aba Hazim, come close to me!" When the people in the mosque heard the Emir saying this to me, they gave way to me, and I went close to the mimbar where he was standing. Then the Emir of the Faithful went down from the mimbar and led the prayers with the people. When he finished, he looked at me and said: "ye Aba Hazim, when did you arrive here in our town?" I replied: "in this very hour, and my camel is still tied down at the door of the mosque." Only then when he spoke to me I recognized him and said: "Oh, you are Omar bin Abd Al-Aziz!" Omar replied: "yes." Then I said to him: "by Allah, weren't you our Emir just yesterday in Khanasirah, the Emir who was appointed by Abd Al-Melek bin Marwan? And weren't your face very bright, your dress very pure, your mule small, your food very delicious and your guards were just a company? So what happened to you and what changed you to be here the Emir of the Faithful?" Then Omar replied: "ye Aba Hazim, by Allah I would like you to repeat to me the Hadith that you have told me in Khanasirah!" I said to him: "yes. I have heard Aba Hureirah saying, 'I heard the Messenger of Allah (may peace and blessings of Allah be upon him) saying: "there is ahead of you an insurmountable obstacle which cannot be crossed except by every weak and thin man."

When the Emir of the Faithful heard that he began crying so loudly, so that everyone in the mosque heard him. Then he began laughing in the same

way so loudly so all his teeth appeared. Then the people began to wonder what went wrong with him. Then I said to them: "be quiet and please leave us alone! It seems that the Emir of the Faithful must have found a grave thing in such a behaviour." It was reported that Abou Hazim said: "After that Omar bin Abd Al-Aziz woke up from his coma and the people gathered around him to hear what he had to say. Then I said to him: ye Emir of the Faithful, we have seen something very strange about your behaviour." Omar then asked: "And have you seen what I was in?" We replied: "yes." He answered us: "while I was speaking with you I went unconscious, and I saw as if the Day of Judgment had come, where all the creatures of the earth were called upon or grouped together. The number of those crowded people were about one hundred and twenty rows. The nation of Mohammad (may peace and blessings of Allah be upon him) comprised eighty of these rows, whereas the rest of the other monotheistic nations were only forty rows. Then the supreme Chair was put, the Scales were installed, and the Records were shown. Then the caller began calling: "Where is the servant of Allah, Ibin Abi Qihafah?" A tall and old sheikh who was tinged with henna was brought forward. The Angels held him in his shoulders and stood him in front of Allah. He was then reckoned and he had an easy reckoning. Then he was ordered to go to the right side, to Paradise. The caller called again: "where is Omar bin Al-Khattab?" Then a tall and old sheikh who was tinged with henna was brought forward. The Angels held him in his shoulders and stood him in front of Allah. He was then reckoned and he had an easy reckoning and was ordered to go to the right side, to Paradise. The caller then called: "where is Othman bin Affan?" Then a tall and old sheikh, whose beard was rather yellow, was brought forward. The Angels held him in his shoulders and stood him in front of Allah. He was then reckoned and he had an easy reckoning. He was then ordered to go to the right side, to Paradise. The caller then called: "where is Ali bin Abi Talib?" Then a tall and old sheikh with a white head, great belly, and with thin legs was brought forward. The Angels held him in his shoulders and stood him in front of Allah. He was then reckoned and he had an easy reckoning. Then he was ordered to go to the right side, to Paradise."

Moreover, when I saw that the calling came closer to me I became restless and got pre-occupied with myself. Indeed, I did not know what Allah has done with those who came after Ali. Thus, the caller called me: "where is Omar bin Abd Al-Aziz? I stood up and then fell down on my face. Then I stood up again and then I fell on my face. Then two Angels came to me, held me in my own shoulders and stood me in front of Allah. Then Allah asked me about the smallest little bits of my deeds, and about every single thing that I did in my life, to the extent that I thought I am not going to be saved. Then Allah blessed me and offered me a great favour and mercy so I was saved. He the Exalted then ordered me to go to the right side, to Paradise."

Furthermore, while I was walking with the two angels, I passed by a carcass or a corpse which was thrown on ash. Then I asked: "what or who is that corpse?" They replied: "go closer to him and ask him, and he will tell you." Then I went closer to him and I kicked him, or it, in my foot and said to

him: "who are you?" He replied: "and who are you?" I answered: "I am Omar bin Abd Al- Aziz." Then he said to me: "what did Allah do with you and with your companions?" I replied: "He the Exalted sent four of them to the right, to Paradise, and I really do not know what He has done with the rest who came after them." The dead corpse then asked: "and did He do with you?" I replied: "my Lord blessed me with His Mercy and Graces and ordered me to the right to Paradise. So who are you?" He replied: "I am Al-Hajjaj bin Yusuf Ath-Thaqafi." Then I said to him: "ye Hajjaj, what is this that Allah has done with you?" Then the corpse of Al-Hajjaj said: "I finally came to Allah the most severe in His punishment, the most devastating in His blows, the One who is revenging against those who disobeyed Him. Indeed, He killed me one killing for each same killing I did before. And here I am, held up here in between the Hands of the my Lord, waiting like those monotheists like me, who, too, are waiting and hoping for something from their Lord. Either we shall be sent to Paradise, or to be flung into Hell."

At this juncture, Abou Hazim said: "After this dream by Omar bin Abd Al-Aziz, I gave a pledge to Allah that I shall never make certain or draw a conclusion that anyone from this nation is, or should be, sent to Hell."

It was also narrated that Abi Hazim had related to us as saying: "I came to Omar bin Abd Al-Aziz after he took over the Caliphate. I went to him and found him standing at the mimbar and giving his speech. When he looked towards me he recognized me and then called me to go to him, which I did. He said to me: "Ye Aba Hazim, come close to me!" Indeed, I did and then said to him: "you are the Emir of the Faithful, aren't you?"" He replied: "yes." Then I said to him: "by Allah, weren't you our Emir just yesterday in Al-Madinah, the Emir of the Moslems? And weren't your mule small, your dress very pure, your face very bright, your food very delicious, your palace highly built up, and your servants were plentiful? So what happened to you and what changed you to be here the Emir of the Faithful?" Then Omar replied: "ye Aba Hazim, what would you have said if you had seen me after three days in my grave when my eyes are dangled down on my cheeks, my tongue dried out, my stomach burst out, and when the worms are running in all my body? If you had seen all that then you would have rejected me a lot more than this day. So could you please repeat to me the Hadith that you told me in Al-Madinah?' I said to him: "yes. I have heard Aba Hureirah saying, 'I heard the Messenger of Allah (may peace and blessings of Allah be upon him) saying: "there is ahead of you an insurmountable obstacle which cannot be crossed except by every weak and thin man."

When the Emir of the Faithful heard that he began crying so loudly and then said: "shouldn't I then do all what I can to spare myself and avoid such an obstacle? May be I will be saved from it on that day, although I do not think so. I have been afflicted with such a plight to bear the responsibility of the affairs of the people. When he finished that he fell asleep and the people around him began talking and wonder what went wrong with him. I said to them: "be quiet and please you should know this has happened to him because

he stays awake most of the night." He was pouring with sweat in such a hot day. Only Allah knows how he was then. He smiled, then I came forward ahead of the people to respond to what has happened to him. I said to him: "ye Emir of the Faithful, we have seen something very strange about your behaviour. When you slept you started to sweat until everything around you was wet. Then you cried so loudly; and then you smiled." Omar then asked: "ye Aba Hazim, have you seen all what I was in?" I said: "yes. And all those who were around you also heard and saw you." He answered me: "Ye Aba Hazim, when I was speaking with you I laid down my head and slept or went unconscious. I saw as if the Day of Judgment had come, where all the creatures of the earth were called upon or grouped together. The number of those crowded people were about one hundred and twenty rows. The nation of Mohammad (may peace and blessings of Allah be upon him) comprised eighty of these rows, whereas the rest of the other monotheistic nations were only forty rows. They were all brought forward for reckoning. Then the supreme Chair was put, the Scales were installed, and the Records were shown. Then the caller began calling: "Where is Abdullah bin Othman Abou Bakr As-Siddique?" Then when he replied the Angels took him and stood him in front of Allah the Exalted and the Elevated. He was then reckoned and was ordered to go to the right side. The caller called again: "where is Omar bin Al-Khattab?" The Angels held him forward and stood him in front of his Lord the Exalted and the Elevated. He was then reckoned and was ordered to go to the right side. Indeed, both he and his companion were sent to Paradise. The caller then called: "where is Othman bin Affan?" He responded and the Angels held him and stood him in front of Allah. He was then reckoned and he had an easy reckoning. He was then ordered to go to Paradise. The caller then called: "where is Ali bin Abi Talib?" He responded and the Angels held him and stood him in front of Allah. He was then reckoned and he had an easy reckoning. Then he was ordered to go to the right side, to Paradise."

Moreover, when I saw that the calling came closer to me I became restless and got pre-occupied with myself. Indeed, I did not know what Allah has done with those who came after Ali. Thus, the caller called me: "where is Omar bin Abd Al-Aziz? I stood up and I began pouring with sweat and I fell down on my face. Then I stood up again and then I fell on my face. Then two Angels came to me, held me in my own shoulders and stood me in front of Allah. Then Allah asked me about the smallest little bits of my deeds, and about every single thing that I did in my life, to the extent that I thought I am not going to be saved. Then Allah blessed me and offered me a great favour and mercy so I was saved. He the Exalted then ordered me to go to the right side, to Paradise."

Furthermore, while I was walking with the two angels, I passed by a carcass or a corpse which was thrown on ash. Then I asked: "what or who is that corpse?" They replied: "go closer to him and ask him, and he will tell you." Then I went closer to him and I kicked him, or it, in my foot and after he raised his head towards me and opened his eyes I said to him : "who are you?" He replied: "and who are you?" I answered: "I am Omar bin Abd Al-

Aziz." Then he asked me: "what did Allah do with you and with your companions?" I replied: "He the Exalted sent four of them to the right, to Paradise, and I really do not know what He has done with the rest who came after them." The dead corpse then asked: "and did He do with you?" I replied: "my Lord blessed me with His Mercy and Graces and ordered me to the right, to Paradise." He then said to me: "congratulation to you for what has become of you." Then I asked him: "So who are you?" He replied: "I am Al-Hajjaj bin Yusuf Ath-Thaqafi." Then I said to him: "ye Hajjaj, what is this that Allah has done with you?" Then the corpse of Al-Hajjaj said: "I finally came to Allah the Exalted and the Elevated and I found Him to be the most severe in His punishment, the One who is revenging against those who disobeyed Him. Indeed, He killed me one killing for each same killing I did before. And here I am, held up here in between the Hands of Allah the Exalted and the Elevated, waiting like those monotheists like me, who, too, are waiting and hoping for something from their Lord. Either we shall be sent to Paradise, or to be flung into Hell."

At this juncture, Abou Hazim said: "After this dream by Omar bin Abd Al-Aziz, I gave a pledge to Allah the Exalted and the Elevated that I shall never make certain or draw a conclusion that anyone from this nation is, or should be, sent to Hell. Thus, the one who dies should say before he dies: There is no God but Allah."

Another Dream by Omar

It was narrated that Muzahim, the servant of Omar bin Abd Al-Aziz had related to us on the authority of Fatimah bint Abd Al-Melek and the wife of Omar bin Abd Al-Aziz, who said: "I woke up in the middle of the night and Omar took notice of me and said: 'Ye Fatimah, I had a strange and wonderful dream." It was said that She replied: "May Allah sacrifice me for you! then tell me this dream you saw." He said: "No, I will not tell you now until I get up in the morning." Indeed, she said that when the dawn dawned his caller for the prayers came to him and they both went out. Then Omar prayed with the people and after he finished he came back to his own sitting room. So I took the opportunity of his being alone and went to him and said: "tell me now the dream you had last night." He replied: "while I was asleep, I saw that as if I was made to enter a wide green land, as if it was a green carpet. It has in the middle a huge while palace, while like silver or like milk. Then someone came out of its entrance and called in his loudest voice: "Where is Mohammad bin Abdullah bin Abd Al-Muttalib? Where is the Messenger of Allah (may peace and blessings of Allah be upon him)?" The Messenger of Allah (may peace and blessings of Allah be upon him) came forward to the caller and then entered the palace. Then another caller came out of its entrance and called in his loudest voice: "Where is Abou Bakr bin Abi Qihafah?" Abou Bakr then

came forward to the caller and then entered the palace. Then another caller came out of its entrance and called again in his loudest voice: "Where is Omar bin Al-Khattab?" Then Omar bin Al-Khattab came forward to the caller and then entered the palace. Then another caller came out of its entrance and called in his loudest voice: "Where is Othman bin Affan?" Othman bin Affan came forward to the caller and then entered the palace. Then another caller came out of its entrance and called in his loudest voice: "Where is Ali bin Abi Talib?" Ali bin Talib came forward to the caller and then entered the palace. Finally, another caller came out of its entrance and called in his loudest voice: "Where is Omar bin Abd Al-Aziz?" Omar said: "I went to the caller and then entered the palace."

Omar went on in revealing his dream: "Then I went immediately to where the Messenger of Allah (may peace and blessings of Allah be upon him) was and I found that the people were gathered around him. I said to myself, where should I sit? Indeed, I sat beside my father, Omar bin Al-Khattab, and I looked around me and I saw Abou Bakr on the right-hand side of the Messenger of Allah (may peace and blessings of Allah be upon him), and Omar on his left-hand side. Also, I looked again with meditation at the Messenger of Allah (may peace and blessings of Allah be upon him) and I found a man sitting between the Messenger of Allah (may peace and blessings of Allah be upon him) and Abou Bakr. Here I asked: "Oh, father, who is that man sitting there between the Messenger of Allah and Abou Bakr?" Then Omar bin Al-Khattab answered me: "He is Issa bin Maryam (Jesus the son of Mary)." At this moment I heard a caller calling me again, and there was a kind of light barrier between me and that caller. He said to me: "Ye Omar bin Abd Al-Aziz, keep holding firmly upon what you believe in, and make dead sure to remain on it." Omar then said: "then as if I was let out and allowed to leave the palace. When I went out of the palace, I looked back again behind me at the palace and there I saw Othman bin Affan coming out of the palace like me. He was coming out and saying: "Praise be to Allah Who has granted me victory! In addition, I saw Ali bin Abi Talib coming out of the palace just after Othman, and he was saying: "Praise be to Allah Who has forgiven me!"

Do in your Caliphate as some of what these Two Did!

It was narrated that Arak bin Hahrah had related to us as saying that Omar bin Abd Al-Aziz had once said: "I had a dream and I saw the Messenger of Allah (may peace and blessings of Allah be upon him) close to me and saying to me: 'come near me Omar!' Then he repeated that, 'come near me Omar! Then he repeated it for the third time, 'come near me Omar!' I came closer and closer to him until I nearly touched him. Then he said to me: 'Ye Omar, if you took responsibility and became Caliph, then do in your reign as some of what these two did.' Then I looked and I saw two old men flanking him on both sides. I

then asked: 'and who are these two old men?' He answered me: 'this is Abou Bakr and this is Omar.'"

It was also narrated that Arak bin Hahrah had related to us as saying that Omar bin Abd Al-Aziz had once said: "I had a dream and I saw the Prophet (may peace and blessings of Allah be upon him) close to me and saying to me: 'come near me Omar!' I went closer and closer to him until I nearly touched him just like in a greeting way. Then he said to me: 'Ye Omar, if you assumed responsibility for this nation of mine and became Caliph, then do in your Caliphate as some of what these two did in theirs.' Then I asked him: 'and who are these two old men?' He answered me: 'this is Abou Bakr and this is Omar.'"

It was also narrated that Sayyar, the servant of Omar bin Abd Al-Aziz, had related to us as saying: "I went in once to the presence of Omar bin Abd Al-Aziz, who then said: 'I saw the Prophet (may peace and blessings of Allah be upon him) and on his right-hand side sitting Abou Bakr, and on his left-hand side sitting Omar. Then I saw Othman and he was saying: "By the Lord of Al-Ka'abah, I quarrelled with Ali." Similarly, Ali was saying: "By the Lord of Al-Ka'abah, I have been forgiven."

It was also narrated that Sa'eed bin Abi Oroubah had related to us as saying that Omar bin Abd Al-Aziz had once said: "I saw the Messenger of Allah (may peace and blessings of Allah be upon him) and both Abou Bakr and Omar sitting with him. Then I greeted them and sat with them. While I was sitting there both Ali and Mu'awiyyah were brought forward and they were both made to enter a house, and the door was shut behind them, and I was watching all this. Then very soon Ali came out and he was saying: "By the Lord of Al-Ka'abah, I have been justly judged." Similarly, Mu'awiyyah came out quickly after Ali and he was saying: "By the Lord of Al-Ka'abah, I have been forgiven."

Omar bin Abd Al-Aziz in Al-Waleed's Prison

It was narrated that Rashid bin Zafar, the servant of Sulmah bin Abd Al-Melek, had related to us on the authority of his father, who said that one day Al-Waleed bin Abd Al-Melek said something disreputable about Omar bin Abd Al-Aziz. Then Omar got back at him in the same way, which really made Al-Waleed very angry. Therefore, Al-Waleed ordered that Omar should be put in a semi-prison home, where he was kept for a few days." Rashid reported: "Abi Zafar, who was the servant of Moslimah, has related to me this story. In fact, Fatimah, the wife of Omar bin Abd Al-Aziz, had breast-fed the mother of this Zafar. Thus, Abi Zafar had reported: "Fatimah told to me: ye Zafar, Omar had indeed stayed in that prison house for three days and nights when no one

was allowed to see him. Then the order came from Al-Waleed: "release him if he is still alive!" It was said that Omar has been found alive but as if he was hit by something on the neck. He was treated for it until he was completely recovered." Fatimah then said to him: "you have known Al-Waleed and his rash action, and that is why I wished you to have had treated him with a little bit of more caution and care." Omar then said to me: "Ye Fatimah, I shall tell you something which you should keep as a secret as long as you live." Then Fatimah said to him: "yes, I will." He told her: "When Al-Waleed imprisoned me some kind of caller came to me in my sleep and said to me:

Knowledge has no place or luck with ignorance,
Whereas, the beauty of knowledge is forgiveness.

Omar went on to say: "I looked up to the one who said this line of poetry to me and I found out that he was Obeidallah bin Abdullah bin Utabah. Then I greeted him in my dream and, in return, he said to me: "Al-Waleed is ignorant about Allah the Exalted and the Elevated and about all His affairs, in addition to many of his multi-sided ignorance as a whole. Therefore, the decree of Allah is inevitable and supreme, and it would rather be better that they are all left for the Will of Allah and His Judgment (despite what Allah has prohibited from all this, in order to know the Blessings of Allah upon you concerning the knowledge in matters related to Allah the Exalted and the Elevated)."

Fatimah went on to say: "Consequently Omar said to me: 'by Allah, ye Fatimah, I hardly get angry about this affair of imprisonment because whenever it occurs to me I remember the words Obeidallah bin Abdullah and I feel as if I am looking at him while he is saying these words to me."

It was also narrated that Al-Khuza'i had related to us as saying that Omar bin Abd Al-Aziz had a dream and that he saw the Prophet (may peace and blessings of Allah be upon him) in a green garden and that he said to him: "ye Omar, you are going to shoulder the responsibility of being the Caliph of my nation. Therefore, abandon and prohibit the blood! Abandon and prohibit the blood! For your name among the people is Omar bin Abd Al-Aziz, and your name with Allah is Jabir."

Chapter Thirty Six

Those who Saw him in their Dreams

It was narrated that Ibin Jureih had related to us as saying that Omar bin Abd Al-Aziz (may Allah be pleased with him) had said: "I had once a dream in which I saw my father after his death. I saw him as if he was in a garden and he was offering me some apples, which I took in the manner of a child taking something from his father. Then I said to him: 'ye father, which of the deeds did you find better and rewarding?' He replied to me: 'it is forgiveness, Oh son!'"

By Allah, it is Only Now that I Got some Rest

It was narrated that Mohammad bin An-Nadr Al-Harithi had related to us as saying that after Omar bin Abd Al-Aziz had died, Moslimah bin Abd Al-Melek had seen him in his dream. He said to him: "ye Emir of the Faithful, I wish I knew or that you would tell me to what condition you reached after death?" Omar replied: "ye Moslimah, this is my free time. By Allah, it is only now that I got some rest." Then I asked him: "But where are you, ye Emir of the Faithful?" Omar replied: "I am with the Leaders of guidance in the Gardens of Aden."

Chapter Thirty Seven

What has been Seen for him in Dreams

It was narrated that Waheeb bin Al-Warid had related to us as saying the following story: "I had a dream in which I saw Omar bin Abd Al-Aziz standing behind Al-Ka'abah and then someone came into the yard of the Ka'abah from the door of Bani Sheibah, and he was saying the following: 'Ye people, you have a new Caliph by the book of Allah!' Then I asked: "who is he?" Then the man pointed at his finger, and I found that it was written on it "O M R". Then it was the Caliphate of Omar bin Abd Al-Aziz."

The Prophet (May peace and Blessings of Allah be upon him) then Called him and Made him Sit in his Room

It was narrated that Hisaf the brother of Haseef had related to us as saying: "I had a dream in which I saw the Prophet (may peace and blessings of Allah be upon him) sitting and on his right Abou Bakr and on his left Omar, while Maymoun bin Muhran sitting in front of him. Then I asked: "who is that?" They said to me: "This is the Messenger of Allah (may peace and blessings of Allah be upon him)." Then I asked: "and who is that?" They replied to me: "this is Abou Bakr on his right.and this is Omar on his left. Omar bin Abd Al-Aziz then arrived to sit between Abou Bakr and the Messenger of Allah (may peace and blessings of Allah be upon him), which made Abou Bakr (may Allah be pleased with him) rather unwilling to give up some room from his place. Then he came to the Messenger of Allah (may peace and blessings of Allah be upon him) and wanted to sit between him and Omar bin Al-Khattab. This also made Omar (may Allah be pleased with him) rather unwilling to give up some room from his place in the same way. Then the Prophet (may peace and blessings of Allah be upon him) called Omar bin Abd Al-Aziz and made him sit in his own room."

He had Ruled among the People with Justice, So Make him Enter Paradise!

It was narrated that Abi Hisham Ar-Rammani had related to us as saying that there was a man who came to Omar bin Abd Al-Aziz and said to him: "I had a dream in which I saw the Prophet (may peace and blessings of Allah be upon him) sitting and on his right Abou Bakr and on his left Omar, while Maymoun bin Muhran sitting in front of him. Then I asked: "who is that?" They said to me: "This is the Messenger of Allah (may peace and blessings of Allah be upon him)." Then I asked: "and who is that?" They replied to me: "this is Abou Bakr on his right.and this is Omar on his left. Omar bin Abd Al-Aziz then arrived to sit between Abou Bakr and the Messenger of Allah (may peace and blessings of Allah be upon him), which made Abou Bakr (may Allah be pleased with him) rather unwilling to give up some room from his place. Then he came to the Messenger of Allah (may peace and blessings of Allah be upon him) and wanted to sit between him and Omar bin Al-Khattab. This also made Omar (may Allah be pleased with him) rather unwilling to give up some room from his place in the same way. Then the Prophet (may peace and blessings of Allah be upon him) called Omar bin Abd Al-Aziz and made him sit in his own room."

It was also narrated that An-Nadr bin Sahl had related to us on the authority of his father, who said: "While Omar bin Abd Al-Aziz was one day sitting back in a state of relaxation, he said to one of his maids: "ye made, come and fan me!" It was said that the maid took the fan and started fanning him. After a while she herself began drowsy and fell asleep. Then Omar noticed and looked at her and found out that she was red in the face due to the heat and that she had a lot of sweat. When he saw her like that he took the fan from her hand and he himself began fanning her. She herself felt the breeze on her face and then she woke up, put her hand on her head and shouted at the scene. Then Omar said to her: "you are only people like me and you felt the heat just like me. That is why I wanted to fan you in the same way you have fanned me." It was that she said to him: "Ye Emir of the Faithful, I did not wake up from your fanning of my face. I actually woke up because I had a dream." Omar then asked her: "and what did you see in that dream?" She said: "I saw that as if the Doomsday was on, and as if the Scales were put up and installed, and as if the Line was drawn up. Then a caller began calling: 'Where is the Caliph who was Caliph before Omar bin Abd Al-Aziz?' She continued to say: 'by Allah ye Emir of the Faithful, that Caliph was then brought forward and I was looking at him. He was brought forward while his hand was tied up to his neck. He stood at the precipice of Hell, and then a caller called very loudly: "this man had ruled and over-ruled so extremely in

the Book. He had acted through evil and wicked means among the people. So throw him away in the fire of Hell!'"

She continued to narrate: "then ye Emir of the Faithful, this caliph fell with his heated face over the precipice and into the fire of Hell. Then another caller called: 'where is the Caliph who was before the Caliph who came before Omar bin Abd Al-Aziz?' She said: 'by Allah ye Emir of the Faithful, that Caliph was then brought forward and I was looking at him. He was brought forward while his hand was tied up to his neck. He stood at the precipice of Hell, and then a caller called very loudly: "this man had ruled and over-ruled so extremely in the Book. He had acted through evil and wicked means among the people. So throw him away in the fire of Hell!'" She continued to narrate: "then ye Emir of the Faithful, this caliph fell with his hot and heated face over the precipice and into the fire of Hell."

It was said that when Omar bin Abd Al-Aziz heard that he sighed a big sigh, which made him cry with deep sounds and lie nearly unconscious for the whole day. He was all the day snoring and producing sounds like those produced by a bull, and he wetted himself, so we realized that his mind went unconscious for what he had heard. Then he began to tremble from chill and amazement, which made him wake again. When he woke up Omar said to her: "ye maid, tell me what else did you see?" She continued to say: "by Allah ye Emir of the Faithful, you were then brought forward and I was looking at you. You were brought forward while your hand was tied up to your neck. You were made to stand at the precipice of Hell, and then a caller called: "this man had ruled in accordance with the Book and had treated the people with justice, so make him enter Paradise!" When Omar heard that he praised Allah and thank Him the Exalted and the Elevated.

It was also narrated that Al-Hasan bin Abi Ommayyah had related to us as saying: "I have heard Imamah saying: 'a man saw in his dream some words written on the door of Paradise: {A testimony of exemption revealed from Allah the Exalted and the Merciful to Omar bin Abd Al-Aziz from the torture of a severe day}.'"

It was also narrated that Ma'az, the servant of Zeid bin Tameem, had related to us as saying: "there was a man from Bani Tameem who saw in his dream a published or sent letter from heaven and written with sacred pen that reads: {In the name of Allah, most Gracious most Merciful. This letter is from Allah the Exalted the Elevated and the Wise: It is a testimony of exemption from the torture of a severe day revealed to Omar bin Abd Al-Aziz. It is from Me the all-Forgiver and the Merciful.}.'"

It was also narrated that Zeid bin Abi Hashim had related to us as saying that there was a man who came to Omar bin Abd Al-Aziz (may Allah be pleased with him) and said to him: "ye Emir of the Faithful, I had a dream in which I saw the Prophet (may peace and blessings of Allah be upon him) and sitting next to him on the right Abou Bakr, and on his left sitting Omar

bin Al-Khattab, and you were sitting on Omar's side. Then the Prophet said to you: 'Ye Omar, if you do something do it like those two: Abou Bakr and Omar bin Al-Khattab (may Allah be pleased with them). Consequently, Omar bin Abd Al-Aziz made this man swear to Allah that he saw this dream: "by Allah Who is alone and there is no God but He, have you seen this dream?" It was said that the man swore to that and confirmed that he did see the dream, a thing which made Omar cry so hard."

But Where is Omar bin Abd Al-Aziz?

It was narrated that Abi Hashim Ar-Rammani had related to us as saying that there was a man who came to Omar bin Abd Al-Aziz (may Allah be pleased with him) and said to him: "ye Emir of the Faithful, I had a dream in which I saw the Prophet (may peace and blessings of Allah be upon him) and as if the people of Bani Hashim gathered around him and complaining about things in the nation. Then he replied to them: "But where is Omar bin Abd Al-Aziz?"

It was also narrated that Al-Waleed had related to us as saying that he had heard about a man from Khurasan who came to him and said: "There was a certain caller who came to me and said: 'the bravest man of Bani Marwan has ruled and filled the earth with justice, as you have filled it with injustice and evil." This man from Khurasan continued to say: "I have had this dream three times in a row, and in the third time the caller kicked me and threatened me to go to tell this to Al-Waleed. That is why I left my place and came to him to tell him the Hadith about my dream. Then he asked me: "what is your name and who are you and where do you live?" I replied: "in Khurasan." Then Al-Waleed said to me: "what Emir who would allow you to say something like this? Who is your friend there in Khurasan and who is your enemy?" Then the easiest thing that he did against me was that he imprisoned me for four months. Then he said to me: "I have written about your case enquiring about you and I have learnt what I have always kept in secret from your friend and from your enemy. Therefore, I ask you to swear pledge of allegiance to me and to hear and obey what I tell you. But if you abandon what you are saying then you do not need to swear pledge of allegiance to me." It was said that "I then sore pledge of allegiance to him." He then asked me: "do you need anything from us here?" I replied to him: "no, I do not need anything from you and I have enough money; I only came to you to tell this dream of mine." Then I said good bye to him and went away."

Take a Tight Grip of your Hand over the Cognizant and the Tax Collector

It was narrated that Ibin Al-Muhajir had related to us as saying that there was a man from the people of Al-Basara who had a dream in which a caller as if calling him: "You should go to Al-Hajj this year." The man said: "by Allah I do not have any money, so how could I go to the Hajj?" The caller replied to me: "then dig in so and so of a place in your houseyard, and there you will find a shield. Take it out and sell it, and in its value you can go to Al-Hajj." In the morning I woke up and went to dig where I was told in my yard. Indeed, I found the shield and sold it, and then I went to Al-Hajj and performed all the rituals I needed there. I went back home and when I was in it, I fell asleep and I had the following dream. "I saw the Prophet (may peace and blessings of Allah be upon him) walking between Abou Bakr and Omar (may Allah be pleased with them). Then the Prophet (may peace and blessings of Allah be upon him) said: 'bring Omar bin Abd Al-Aziz and confirm peace be upon him and then say to him: "The Messenger of Allah says to you: your name with us here is Omar the guided and the father of the orphans. Therefore, take a tight grip of your hand over the cognizant and the tax collector! Be ware from deviating from the main stream of his ways and the way of this one! Otherwise, you would be deviated yourself."

Indeed, Omar heard this dream and he noticed that this man saying it began crying and saying: "The Messenger of Allah (may peace and blessings of Allah be upon him) sent me to convey this message on his behalf. If I had to convey his message in the darkest of regions then I would do it and never abandon it. Or, I would die in the path of conveying it." That is why he came to Syria, to Deir Simeon, or the Monastery of Simeon, the place which Omar took as his centre. When the man arrived at the place, he came straight to Omar's guard at the door and asked: "could you please take permission for me to see Omar? And please say to him that I am the messenger of the Messenger of Allah (may peace and blessings of Allah be upon him). Omar's door keeper felt rather amazed by such a thing and dismissed the man by taking his words to be meaningless. But the man came back on the second day, and the door keeper asked him: "who are you, you the servant of Allah?" The man replied: "I am the messenger of the Messenger of Allah (may peace and blessings of Allah be upon him). The door keeper again said to himself: "this man must be an idiot and therefore does not have a mind." Moreover, the man came back for the third day and took permission to see Omar, and the door keeper asked him the same question: "ye the servant of Allah, who are you and what do you want?" Here the door keeper went in to Omar and said to him about the man wanted: "ye Emir of the Faithful, there is a man outside who has been

coming and insisting for the third day running to come and see you. In every time I asked him, "who are you?" he repeats in the same manner, "I am the messenger of the Messenger of Allah (may peace and blessings of Allah be upon him).

Consequently, Omar gave permission to this man to come in to see him. When he met him, Omar asked him: "who are you?" Then he responded: "I am the messenger of the Messenger of Allah (may peace and blessings of Allah be upon him). Then he told him about the story of his dream and what he saw: "I saw the Prophet (may peace and blessings of Allah be upon him) walking between Abou Bakr and Omar (may Allah be pleased with them). Then the Prophet (may peace and blessings of Allah be upon him) said: 'bring Omar bin Abd Al-Aziz and confirm peace be upon him and then say to him: "The Messenger of Allah says to you: your name with us here is Omar the guided and the father of the orphans. Therefore, take a tight grip of your hand over the cognizant and the tax collector! Be ware from deviating from the main stream of his ways and the way of this one! Otherwise, you would be deviated yourself." When Omar heard this story of the dream he said to his guards: "give so and so of money to this man!" The man responded: "I will never accept any favours for conveying the message of the the Messenger of Allah (may peace and blessings of Allah be upon him), even if you offered me all what you have of treasures." When he said this, the man came out from Omar's presence and left away."

It was also narrated that Amr bin Al-Muhajir had related to us as saying: "While I was sleeping at the door of the Emir of the Faithful - for we used to do that fearing that something may happen to the people and then we would fix it immediately, otherwise we would come to him and tell him about it - I noticed in one night something strange about his cries and weeping and that he was overcome by such emotions. Then I said to him: "ye Emir of the Faithful, what is the matter with you? And what has happened to you?" Omar then replied: "Allah the Exalted and the Elevated has revealed the vision of Al-Basari as being true when the Messenger of Allah (may peace and blessings of Allah be upon him) has come to me in my dream, and I saw him walking between Abou Bakr and Omar (may Allah be pleased with them). Then the Prophet (may peace and blessings of Allah be upon him) said: "ye Omar bin Abd Al-Aziz, your name with us here is Omar the guided and the father of the orphans. Therefore, take a tight grip of your hand over the cognizant and the tax collector! Be ware from deviating from the main stream of his ways and the way of this one! Otherwise, you would be deviated yourself." Then Omar began crying so hardly and saying: "And where and how could I do in same way as the way of this one and those two??"

It was also narrated that Al-Qasim bin Mohammad had related to us as saying: "Sufyan Ath-Thawri (may Allah be pleased with him) took me in the hand and guided me to the house of a man called Abou Hammam from the people of Al-Basara. Sufyan then asked this man from Basara about that Hadith which is related to Omar bin Abd Al-Aziz. That man from Basara then

spoke: "A man from our own neighbourhood told me: 'I asked Allah the Exalted and the Elevated to bless me by going to Al-Hajj after three years. I saw then in my dream that the Messenger of Allah (may peace and blessings of Allah be upon him) has said to me: "come in this year's season." Then I looked at him and said that I do not have anything with which I could go to Al-Hajj. Then in the next night, he came to me and said the same thing. Then I looked at him and repeated what I said before. Moreover, he came to me in the third night - here I said to myself that if he comes to me again, I will say the same that I do not have anything with which I could do the pilgrimage -. Indeed this is what I said, and consequently he replied to me: "look in so and so of a place in your own homeyard, and you will find there a shield which belonged to your grandfather - or your father." The man then said: "I prayed al-Isha prayers and immediately went and began digging out in that place. I found it as if the hands never touched it before. I took it out and sold it for the amount of four hundred dirhams. Then I went to the market and bought a camel and a she-camel and began preparing for the pilgrimage trip. In the mean time I went home to take some rest before I set out in my trip. I left my camel in the basin-shaped valley and I went home for my prayers. There I fell asleep and I had a dream in which I saw the Prophet (may peace and blessings of Allah be upon him). I saw him saying to me: "you man! Allah the Exalted has accepted your endeavour. Go to Omar bin Abd Al-Aziz, the father of the orphans, and tell him: 'take a tight grip of your hand over the cognizant and the tax collector!'"

Thus, I went in my mission and contacted my companions and told them to go ahead with me accompanied with the blessings of Allah the Exalted and the Elevated. I led my camel in its head and I asked about some people who were going to Syria to go with them. Indeed, I travelled together with some people until we reached Damascus. There I asked about the place where Omar's house was and I tied my she-camel and asked someone to take care of it when I am away. That was just before midday. I found a man sitting at the door of Omar's home, and I said to him: "ye the servant of Allah, ask the Emir of the Faithful to give me permission to see him." The man replied: "I will not deny you - or he said that he will not deny you - this opportunity of meeting him. But I will need first to tell him, because I tell you he is so busy in the affairs of the people. If you are patient and would wait for a moment he will have time to see you." Thus, when it was my turn, I went in to see Omar bin Abd Al-Aziz and when he saw me he said to me: "Who are you?" I replied to him: "I am the messenger of the Messenger of Allah (may peace and blessings of Allah be upon him). It was said that "I then looked at him and I saw that his shoes show his toes and while he was giving water to people. When he saw me he went aside and took off his shoes and then sat down. I went to him, greeted him and sat beside him. He then said to me: "who are you?" I said: "I am a man from Bani so and so." He asked me: "how is the raisin there in your place? How is your dates? How is your oil? How is your butter? and how is your wheat?" Indeed, Omar went on until he counted so many types of things and products which are sold and bought in the market.

When he finished asking about these things he went back again to the first question and said to me: "Woe unto you! You must have come here for something really important?" I replied: "ye Emir of the Faithful, I only came here to convey what I have seen." Indeed I told him my story about my dream and the reason of my coming here to him. Here Omar said: "this has already been done here." He went on to say: "Woe unto you! Why do not you stay here with me and I will give you company." Then I said: "no." Here he went into a room and he brought back with him a bundle which contained forty dinars and he presented the bundle to me and said: "I have only this amount of money left with me as you can see, and I am doing it as a way of consolation for you." I replied to him: "By Allah, no, I will not take any money at all for conveying the message of the Messenger of Allah (may peace and blessings of Allah be upon him)." Indeed, that was true about him for he used to give away most of his money in alms to people. Then I said good bye to him and I stood up to move away and then he walked with me to the main door and his eyes were full of tears.

Furthermore, after I came back to Al-Basara, I stayed for about a year and then I heard that Omar bin Abd Al-Aziz had died. Then after some years I went out to Syria as one of those raiders against the Romans. There I met the same man who was standing at Omar's door and who took for me permission from Omar to see him. This man looked at me and recognized me, but I did not. Then he greeted me and said: "have you learnt that your dream was made true or was confirmed as true by Allah the Exalted and the Elevated? This happened when Omar's son, Abd Al-Melek, fell ill, and when he and I were staying the whole night to take care of him. We used to take turns in guarding him. When it was my turn, he used to go and spend his hour in praying; but when it was his turn I used to go and have some sleep. When I was away he used to shut his door and pray. This has lasted for a few nights. Indeed, in one of those nights, and while I was guarding the ill boy I heard loud cries or deep weeping coming from where Omar was. Then I said to him: "ye Emir of the Faithful, has anything wrong happened to Abd Al-Melek?" I repeated that but Omar did not respond to me or did not even notice what I was saying to him. Then suddenly he opened the door of the room where he was and said: "Allah the Exalted and the Elevated has turned the dream of the Basari man true. The Prophet (may peace and blessings of Allah be upon him) came to me and told me what he had said to the Basari man in his dream."

The Characteristics of those who Take the Money of Orphans, who Take Money Interest, and who Take the Fortune of the Ill-fated

It was narrated that Othman bin Abd Al-Hameed had related to us as saying that there was a man who told me that there was a man who said: "while I was going circumambulating in the Ka'aba, I felt drowsy and went asleep. In my sleep I had a dream in which I saw the Prophet (may peace and blessings of Allah be upon him) saying to me: 'go to Omar bin Abd Al-Aziz, and after you convey to him my greetings and may peace be upon him, tell him that he has here with us three different names: Omar, Jabir, and Mahdi or the Guided. Then order him to keep three characteristics in him, and if he kept them Allah the Exalted and the Elevated Will keep him and protect him in his religion and in his present world. They are: take a grip of his hand over those who take the money of the orphans, those who take money interest, and those who take the fortune of the ill-fated.' Then I saw him (may peace and blessings of Allah be upon him) again in my dream and he said the same thing to me and indeed he rebuked or reproached me and threatened me to convey his message. Thus, I went to Omar bin Abd Al-Aziz and when I was at his door, I met his door-keeper and I said to him: "take permission for me to have an audience with the Emir of the Faithful!" Then he asked me: "who are you?" I replied: "I am the messenger of the Messenger of Allah (may peace and blessings of Allah be upon him)." Indeed, the door-keeper seemed to have denied or did not really believe what I said, or he thought that there was something wrong with me. Then someone passed by and, like me, wanted to have an audience with the Caliph. When he was allowed in to see the Emir of the Faithful, the door-keeper said to him: "listen to what this man is saying!" Indeed, he listened to the man, who told him his story, and then went in to the Caliph and told him of what he had heard and seen outside his door. Consequently, Omar said that every one should be given his own due or what he deserves in his own hand. Then Omar wrote what he should concerning those who take the money of orphans, those who take money interest, and those who take the fortune of the ill-fated. Then Omar said the man: "shall I give you from the money of Allah the Exalted and the Elevated, or if you wish from my own money?" The man responded: "I really did not come here to you for money for I do not need it; I only came to convey the message."

It was also narrated that Al-Layth bin Sa'ad had related to us as saying that "there was a man from Syria who was killed as a martyr. This martyr used to come and visit his father in his dreams on every Friday night and he used to talk to him and to give him good time in his dreams." It was said that on one of those Friday nights, this martyr did not visit his father in his dream

until the next Friday. When he came to him then, he asked him: "ye son, I was so sad that you did not come to me last Friday and I really missed you." The son replied: "Oh father, I could not come because I was so pre-occupied with the other martyrs, for we were ordered to meet Omar bin Abd Al-Aziz." That was, of course, when Omar bin Abd Al-Aziz (may Allah be pleased with him) had died.

Chapter Thirty Eight

The Number of his Children and their News

Omar's Will to their Tutor

It was narrated that Abi Hafs Omar bin Obeidallah the Ommayad had related to us as saying that Omar bin Abd Al-Aziz had written to the tutor of his son and said the following:

> From the Servant of Allah, Omar, the Emir of the Faithful, to Sahl, his servant. And so, I tell you that I have chosen you knowing that you have a great talent for educating and disciplining my sons. I have sent them to you in person from among many of my servants and tutors in the nation and preferred you over many of my own close tutors. Therefore, I would like you to teach them to be tough for it will last for them and it will make their feet firmer on the ground. Teach them not to have bad companions for this would bring them problems and would make them unwary. Teach them to laugh only a little, for laughing a lot would kill the heart. The first thing that I would like them to learn from your discipline is hating night clubs, which are usually initiated and begun by the devil and finished by the Wrath of Allah the Gracious. I say this because I learnt from the old reliable sources and authoritative learned men that attending night clubs or music clubs and listening to songs and singing, or even talking about such matters would breed hypocrisy and double facedness in the hearts of men, just like how the water will make the grass grow. I only wish that they would leave these matters away from their hearts. Indeed, it is much better and easier for any good and intelligent mind to leave these night or music clubs rather than sticking to hypocrisy and deadening the hearts. When he

so often listens to music his ears would never get in anything useful to the heart and mind. Also, I would like you to begin with each one of them in a section from the Holy Quran, where he would be reading it and totally memorising it. When he is finished with that, I would you to begin giving him his bow and arrows and teach him to go out there in the wild nature bare-footed. And after he throws seven shots let him go back and have some rest or a little nap. Indeed, it was said that Ibin Mas'ood (may Allah be pleased with him) used to say: "ye son, take some rest, for devils only do not rest."

The Number of his Male Children
Abd Al-Melek is one of them

It was reported that Ibin Ṣhawzab had related to us as saying: "the wife of Abd Al-Melek bin Omar bin Abd Al-Aziz came once to him and she was fully dressed up in a nice dress and a shining pair of shoes. When he saw her like that he said to her: 'calm down and be normal!'"

The Effect of Abd Al-Melek bin Omar
over the Virtues of his Father

It was reported that some old Sheikhs from Syria had related to us as saying: "We really believed that the reason for making Omar bin Abd Al-Aziz so engrossed in his worshipping and his asceticism was his son Abd Al-Melek and what he saw from him."

It was also reported that Suleiman bin Habeeb Al-Muharibi had related to us as saying: "Abd Al-Melek bin Omar bin Abd Al-Aziz, who was plagued by the plague and died during the caliphate of his own father, had once said: "by Allah there is no one on earth who is dearer to me than Omar! I would have preferred to hear of his death rather than to have seen him as I saw him."

It was also said that Suleiman bin Hameed had related to us as saying that Omar bin Abd Al-Aziz had written to his son Abd Al-Melek in which he said: "I do not want to reform and advise anyone more than I would like to reform and advise you. I would only advise more the one who is leading his nation or a group of Moslems, or the one who is from the covenant people. For reforming and advising such a man would be a reform or help for all his

people; and if he is an evil-doer then his evil would dominate and affect them more than the evil of anyone else.

Omar's Letter from Damascus to his Son in Al-Madinah

It was said that Amr bin Muhajir bin Muhran had related to us on the authority of Layth bin Ruqayyah, the writer employed by Omar bin Abd Al-Aziz during his Caliphate, who said that Omar bin Abd Al-Aziz had written a letter to his son Abd Al-Melek, who was then his appointed governor in Al-Madinah. He said to him:

"And so, the one who deserves my trust and to whom I should give my sincere advise is you; and the best and most trustworthy man to have known this and to have taken it after me is you. Allah the Exalted and the Elevated and to Whom all the praise should be has blessed us with His abundant graces and blessings in all sides of our life. Also, Allah the Exalted and the Elevated will compensate for us all what we have missed. To Allah we should always be grateful and thankful. Therefore, I ask you to remember the blessings of Allah upon you and upon your father. Also, you should help your father in all what he does, in all what he can do, and in all what you think he cannot do, especially concerning the graces of Allah upon him. You can do that for you have plenty of free time, you are still young and you have a good health. And if you can always move your tongue in the mentioning of Allah, in praising Him and in glorifying Him, and in saying that there is god but Allah, then do it! Indeed, the best way in which you have connected or concluded a good speech is through your thankfulness and your gratefulness to Allah the Exalted; and the best way in which you have interrupted or cut a bad and evil speech is through your praise to Allah and your mentioning Him always.

"Thus, ye son, do not dispose off and waste the graces of Allah with which you have been blessed, and through which you have pleased the eyes and satisfied the wishes of your father, the blessings that he did not have when he was like you. Your father was one among many of his brothers where the older ones were usually preferred to the young while the younger ones lag behind. I say this despite the fact that Allah (praise be to Him) has blessed me with a lot of favours and good things from my father, things which really gave me satisfaction. That is why I felt that I should be very thankful and grateful to him as long as I live. This feeling of gratefulness has increased when you and your brothers were born. You know that I do not want to move out with you and your brothers from the house where we are. Thus, any one who wishes to have Paradise as his

reward and to escape from Fire, then repentance is now acceptable and the sin forgiven before it is too late and before the time when work won't help or redeem. Repent now before Allah the Exalted will punish the sinners and those who reverted from the Truth, to punish them in accordance with their deeds in a time when ransom will not be accepted, neither apology will give any help. They will be in a phase (that is in the Judgment Day) when the hidden things will be revealed in the open and the intercessions will be void and nil. Indeed, they will be in a place to which they came in accordance with their deeds, and from which they will depart and disperse to their abodes. Therefore, congratulations to those who then obeyed Allah, and woe unto those who then disobeyed Allah!

"If Allah inflicted you with wealth and money, then be careful how you spend it, and depend on Allah and think of what He has prescribed to you how it should be spent, how you should fulfil your religious duties towards Allah pertaining to giving away from your wealth. You should say then as the good servant of Allah has said through the Words of Allah:

> Said one who had knowledge of the Book : "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the grace of my Lord! To test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!" *(Al-Naml, or the Ants Sora, verse no. 40)*

Then you should never show pride in your own height or even to be boastful in yourself. Do not ever think that when Allah the Exalted and the Elevated had offered you wealth, He granted it because of your higher status or may be because you have done some favour to Allah the Exalted and the Elevated. Then do not think that He granted this to you because you are better than the rest who were not granted such wealth. If you think so then you are mistaken and you have missed the way of thanking Allah the Exalted and the Elevated. Indeed, if you think so then you have gone down the way of the poor and you have become like those arrogant rich who enjoyed the pleasures of the world and forgot the Hereafter. Therefore, I am advising you in this matter and I spend a lot on myself and I am not holding myself tight in so many of my own things. If man then does not advise his own brother in this life until he holds himself well and until he behaves according to what is created for him in relation to worshipping his Lord the Exalted and the Elevated, then all the people will become dependant on grace, and the act of advocating good and forbidding evil would be abandoned. Again, if this had happened then the forbidden things would become unforbidden, and the advisers to do good deeds on earth and the seekers of good in the Path of Allah the Exalted and the Elevated would become very few in this world. Thus, praise be to Allah the Lord of heavens and the Earth, the Lord of the two Worlds, and to Him is the Glory and the greatness in heavens and on earth; He is the

Exalted and the Wise.

Abd Al-Melek (may Allah bless him) Used to Advise his Father

It was narrated that Sayyar bin Al-Hakam had related to us as saying that Omar bin Abd Al-Aziz had a son called Abd Al-Melek, and this son (may Allah bless him) used to advise his own father Omar: "Oh father, work and make the Truth rule even for one hour in a day!"

It was also narrated that Ismael bin Abi Hakeem had related to us as saying that Omar bin Abd Al-Aziz became once very angry about something. His anger was rather unusual and his son Abd Al-Melek was there with him. When his anger abated his son said to him: "ye Emir of the Faithful, you have such a great blessings from Allah, and that you have been elevated into such a position by He, and made you Caliph over His servants, and yet you get angry in such a manner that I see!?" Omar then asked his son: "what did you say?" His son repeated to him what he had said, to which Omar responded: "do not you ever get angry ye Abd Al-Melek?" Abd Al-Melek said: "what is the use of all my inner cavity if I do not contain in it my anger, so that nothing I do not like would come out of it?" It was said that Abd Al-Melek was a man with a rather big belly.

Whenever I Challenge them and Take what is in their Hands I would not Feel Safe that they will not Go back and Attack me

It was narrated that Shua'eb had related to us as saying that Abd Al-Melek bin Abd Al-Aziz came in once to see his father Omar and he said to him: "ye Emir of the Faithful, I need you in something, so could I see you on your own?" Omar had with him at that moment Moslimah bin Abd Al-Melek, and then he said to his son: "is it a secret which you would want to keep away from your cousin?" Abd Al-Melek then said: "yes it is." Here Moslimah stood and went away, and then Abd Al-Melek came close to his father and sat between his hands and said: "ye Emir of the Faithful, what are you going to say tomorrow to your Lord if He asked you about things in this world?" Suppose that He said to you that you have seen innovation and that you did not stop it, or that you have seen a sunnah which you have not tried to revive." Omar responded:

"ye son, are you carrying a message from the people to me? Or is this an opinion you hold to yourself?" Abd Al-Melek replied: "no, this is an opinion of my own and it is related to something that I have seen in my own eyes. I know that you are responsible for all what you say." Here his father Omar said to him: "may Allah bless you and reward you good as a good son! By Allah I hoped that that you would be a good helper to me to do good in this nation, and I am pleased that you are one. Ye son, your people have done it all and complicated things for me; they tied it all knot after knot and piece after piece. Whenever I challenge them and take what is in their hands I would not feel safe that they will not go back and attack me to the extent that blood will be shed. By Allah it is much easier for me to have all this world gone rather than having one drop of blood shed for my sake. And do not you agree that no single day of those days of this world should come to your father unless he is exterminating some innovation or reviving a sunnah until Allah the Exalted and the Elevated will Truthfully Judge between us and our people? And certainly, He is the best of Judges."

It was also said that Hisham bin Hassan had related to us as saying that Omar bin Abd Al-Aziz had said to his servant Muzahim: "ye Muzahim, how much do you think we have taken from the Moslem money?" It was narrated that Muzahim replied: "ye Emir of the Faithful, do you know how many are there of your children and how are they supported?" He replied: "they are so and so, and they have Allah to support them." It was said that Omar's eyes were filled with tears and he began crying as a result of that, and then said: 'Allah will take care of their welfare and maintenance.'

Muzahim continued to say: "I left the company of Omar and went away to meet his son Abd Al-Melek. I said to him: "do you know what your father the Emir of the Faithful has just said to me?" Abd Al-Melek retorted: "And what has the Emir of the Faithful said to you?" He said to me: "ye Muzahim, how much do you think we have taken from the Moslem money?" Then I replied: "ye Emir of the Faithful, do you know how many are there of your children and how are they supported?" He replied: "they are so and so, and they have Allah to support them; Allah will take care of their welfare and maintenance." Consequently, Abd Al-Melek said: "woe unto you Muzahim as a minister for the treasury!"

It was said that when Abd Al-Melek had heard that from Muzahim he went straight away to his father Omar and stood at his door asking permission to see him. The servant said to him that the Caliph is taking some sleep at the moment. Then Abd Al-Melek repeated to the servant: "I tell you to take permission for me to see him!" The servant then said: "don't you ever give him some peace of sleep? He can never find any moment of sleep day and night except this one." Then Abd Al-Melek retorted angrily: "take permission for me otherwise you will no longer have mother." Then Omar bin Abd Al-Aziz heard all this clamour outside his chamber and then said to his servant: "who is that?" The servant replied: "it is your son Abd Al-Melek." Omar then said to him: "show him in!" Abd Al-Melek then went in to see his father while

the latter was trying to take some sleep. Omar asked his son: "ye son, what is it that you want at this hour?" Abd Al-Melek replied: "I came to you because of some speech I have heard from Muzahim." Omar then asked his son: "and what do you think of that?" Abd Al-Melek replied: "I believe what you say should be put into effect as soon as possible." When Omar heard that he raised his hands upwards and said: "Thank Allah for making my own children my helpers in putting my religion into effect. Ye son, let us pray the noon prayers, then I shall go up to the mimbar and announce all this over to the people." Then his son Abd Al-Melek said: "ye Emir of the Faithful, how do you know that you shall live till the time of the noon prayers, and that your intention will survive till noon?" Indeed it was said that Omar had said to his son that the people had gone back home. Then Abd Al-Melek said to his father: "I think you should order your caller to call for the common prayers in order to make all the people gather together to hear what you want to say." It was reported by Ismael that the caller did call for the common prayers and that he went out like everyone else for the prayers. Ismael said: "I went to the mosque and then Omar came and went up to the mimbar, and after he thanked Allah he announced the whole thing over to the people:

> "And so, those people gave us gifts and we should not have accepted to take such gifts, and by Allah, neither should they have given them to us in the first place. When this matter came to me I feel that I, from among all the people, am not responsible for it myself in the presence of Allah. I have begun this process of giving back those gifts myself and in my own very household. Ye Muzahim, read!"

It was also narrated that Ismael bin Abi Hakeem had related to us as saying that "Abd Al-Melek then went in to see his father and then the father asked: "and what do you think of what Muzahim had told you and what are you going to do about fixing those unjust deeds?" Abd Al-Melek replied: "I believe what you say should be put into effect as soon as possible." When Omar heard that he raised his hands upwards and said: "Thank Allah for making my own children my helpers in putting my religion into effect. Ye son, let us pray the noon prayers, then I shall go up to the mimbar and announce all this over to the people." Then his son Abd Al-Melek said: "ye Emir of the Faithful, how do you know that you shall live till the time of the noon prayers, and that your intention will survive till noon?" Indeed it was said that Omar had said to his son that the people had gone back home. Then Abd Al-Melek said to his father: "I think you should order your caller to call for the common prayers in order to make all the people gather together to hear what you want to say." It was said that then the caller called for the common prayers and everybody gathered for the common prayers. Then some kind of container, which held those books, was brought forward in front of Omar bin Abd Al-Aziz. It was said that Muzahim read one of those papers and when he finished reading it he handed it over to Omar, who was then sitting on the mimbar and holding in his hand a pair of scissors, and he began cutting those papers one by one into shreds. It was said that this process of cutting papers continued until the caller for the noon prayers called."

Have you Made Sure that Death will not Come to you while your People are Waiting Outside your Door?

It was narrated that Ibin Abi Ulayyah had related to us as saying that Omar bin Abd Al-Aziz was once sitting with his people and talking to them. When it was midday he got tired and bored talking. He then said to them: "stay where you are until I come back to you!" It was said that he went into his place to get an hour rest. At this juncture, his son Abd Al-Melek came and asked about him. The people then said: "he went in to take some rest." Here Abd Al-Melek took permission to see his father, and the permission was granted to him. He went inside to his father and when he saw him he said: "what made you come inside?" His father said: "I came in to take an hour rest." Abd Al-Melek then said: "have you made sure that death will not come to you while your people at your door outside waiting for you? And you are hiding from them!" At this moment Omar stood up and went out to the people.

It was also said that Maymoun bin Muhran had related to us as saying: "I have never seen three men gathered in one home better than Omar bin Abd Al-Aziz, his son Abd Al-Melek, and his servant Muzahim."

It was narrated that Nafi had related to us as saying that Abd Al-Melek bin Omar bin Abd Al-Aziz had once said to his father: "ye Emir of the Faithful, why don't you go on and do what you wanted to do? By the One who holds my life in His hand I do not mind if things turned really bad for me and for you." Omar then asked him: "are you really saying the truth?" His son replied: "By Allah, yes." Then Omar said: "Thank Allah for making my own children my helpers in putting my religion into effect. Ye son, if I surprised people with what you say then I would not guarantee that they would not deny it. And if they denied it then the best way for me to put them back into track would be the sword. And what good is there in anything which will not be achieved except by the sword? Ye son, I am training my people the hard type of training. If I do not live enough to see its fruits, then I wish that Allah would fulfil for me my wishes, and that they would outlive me beyond my death. Allah the Exalted and the Elevated knows what I wanted."

It was narrated that Ja'ounah had related to us as saying that Abd Al-Melek bin Omar bin Abd Al-Aziz had once came in to see his father and he said to him: "ye Emir of the Faithful, what are you going to say tomorrow to your Lord if He asked you about things in this world? Suppose that He said to you that you have left a right which you have not revived, and an evil deed which you have not exterminated." Omar responded: "ye son, sit down! Your fathers and grandfathers have cheated the people in their rights. When things

and their bad consequences reached to me from them and when all the good things have disappeared I had to deal with all that by myself. Thus, I feel that I do not deserve even to see the sun rising on me if I am not reviving a right or I am exterminating an evil action. I shall do that all my life and until death comes to me."

Testing Abd Al-Melek's Mind and Manners

It was narrated that Maymoun bin Muhran had related to us as saying: "Omar bin Abd Al-Aziz had said to me: 'my son Abd Al-Melek has become attractive and really smart in my eyes, and I admire him so much. I do not see anything but my wishes which overcome my knowledge about him. I would like you to come one day to him to take his advise and to see how his mind works.'" Maymoun then said: "indeed I came and visited Abd Al-Melek. Before I came in to him I took permission to meet him and that was granted for me. I sat with him for about one hour. I really liked him and the way he deals with things. I witnessed how one of his servants came to him and said: 'we have finished what you have ordered us to do.' Then I asked: 'and what was that?' He said: 'it is the bathroom. I ordered him to clean it and to prepare it for me.' I then said: 'Oh, oh, I really had admired you until I heard this from you.' Abd Al-Melek then said: 'and what is that ye uncle?' I replied to him: 'do you see that the bathroom is your own only?' Abd Al-Melek replied: 'no.' Then I said to him: 'then how can you stop the rest of the people using it and reserve it only for yourself?' He responded: 'I give him his daily fare.' I then said: 'but this is some money spent on the old ones and rather mixed with some extravagance. You spend this money as if you wanted to achieve some fame and reputation. You are only a man like many others among the Moslems. It is indeed rewarding for you to be like one of them.' It was narrated that Abd Al-Melek then said: 'by the One who makes your reward greater, what stops me from going with them to the same bathroom is that I feel that they lack a lot of manners and the way they sometimes go in without their bath sheets. Their manners are quite uncivilized and I hate the way they dress their bath towels. They accuse me that I do not mix with them because of my power and authority over them. Therefore, may Allah save us from them and their bad manners!' Here I said to Abd Al-Melek: 'but you can go into it at nights.' He replied: 'yes I do. And had it not been for the severe cold of our country I would have never used it neither at nights nor during the days.'"

Ash-Sheikh Abou Al-Faraj Al-Musannaf (may Allah bless him) said: "Abd Al-Melek died during the life time of his father (may Allah be pleased with both of them)."

Omar Eulogizing his Son Abd Al-Melek

It was narrated that Ziyad bin Hassan had related to us as saying that he had witnessed Omar bin Abd Al-Aziz burying his son Abd Al-Melek (may Allah bless him). Indeed Omar buried him and he put the earth on his tomb and then the people levelled the earth on his grave. They put on his grave two pieces of olive wood, one at his head side and the other at his feet. Then Omar made his own grave between his son and the Qiblah. When Omar finished doing all that he stood up and the people gathered around him and he said the following elegy:

> "By Allah ye son! you were a great and respectful son to your father. By Allah, since the day Allah has sent you to me I was pleased with you. By Allah, I have never been happier for myself or more pleased for my luck than being happy with you and for you since the day you were born and put into such an abode by Allah the Exalted. So may Allah bless you and forgive for you your sins and may reward you well for your good work. May Allah bless every one who did something good for you, from those who are here and those who are absent. We are satisfied by the will and decree of Allah and submit for him. Praise be to Allah the Sustainer of the two Worlds."

When he finished that speech he left the graveyard and went home.

It was also narrated that Hafs bin Omar had related to us as saying that when Abd Al-Melek had died his father Omar bin Abd Al-Aziz kept praising him and eulogizing him for some time. Then Moslimah said to him: "ye Emir of the Faithful, if he had lived longer, would you have asked him to take over the caliphate after you?" Omar replied: "no." Moslimah then asked: "why not when you are giving him all this praise?" Then Omar responded: "if I do not fear that I like him and that he is handsome in my eyes as the son is normally handsome in the eyes of his father, then I would certainly say he is worthy of becoming a Caliph.

It was also narrated that Raja'a bin Abi Moslimah had related to us as saying that when Abd Al-Melek bin Omar bin Abd Al-Aziz had died, his father wrote to all parts of the nation in which he forbade them to weep over him or overmourn him. He said: "Allah the Exalted and the Elevated wanted to take his soul, and I would never refuse or show a sign of dissatisfaction towards His wish."

Will the Death of Abd Al-Melek not Preoccupy you from Advising a Moslem?

It was narrated that Awn bin Al-Mu'ammar had related to us as saying that when Omar bin Abd Al-Aziz was burying his son Abd Al-Melek, he saw a man pointing in his left hand towards something. Then Omar said to him: "you man! if you speak about something, do not point out in your left hand; point in your right hand." The man responded: "I have never seen such a day when a man is burying his best loved one and yet he is keen to teach me about my left and right." Here Omar replied: "if Allah liked or preferred something or someone He says about him."

It was also narrated that Abi Abd Ar-Rahman Al-Qurashi had related to us as saying that when Omar bin Abd Al-Aziz was burying his son Abd Al-Melek, a man said to him: "may Allah reward you, ye Emir of the Faithful! and when he said that the pointed in his left hand towards him. Here Omar said to him: "Oh Abdullah! do not point out in your left hand; point in your right hand." Then the man replied: "will the death of Abd Al-Melek not preoccupy you from advising a Moslem?"

It was also narrated that Ar-Rabee bin Sibra had related to us as saying "when Abd Al-Melek bin Omar bin Abd Al-Aziz and Sahl bin Abd Al-Aziz and Muzahim all died in consecutive days, Ar-Rabee bin Sibra came in to Omar and said: "may Allah reward you in the greatest of His rewards, ye Emir of the Faithful! I have never seen a man like you who is inflicted with so many grave problems in such consecutive days. And by Allah I have never seen a son like your son, not a brother like your brother, and neither a servant like your servant!" It was said that when Omar heard that he lowered down his head a little, and the man who was near to me on the pillow said: "you have embarrassed the Emir of the Faithful!" Here Omar raised his head and asked: "how did you say that ye Rabee?" Then I repeated to him what I said before, to which he responded: "By the One who fated them to death, I hoped that nothing of that which happened to have happened."

Indeed, Omar repeated the same saying and he added on it: "By the One who fated them to death, I hoped that nothing of that which happened to have happened, for I trust that Allah the Exalted will give me hopes in them."

It was also narrated that Ali bin Hisn had related to us as saying: "I have witnessed how many grave problems inflicted Omar bin Abd Al-Aziz: one of his brothers died, Muzahim then died, and later his son Abd Al-Melek died. Indeed when Abd Al-Melek died Omar spoke in his praise. He thanked

Allah and praised Him, and then said: "I pushed or gave him away to women when he was still a baby, and I can still derive pleasure from looking at him and I am very satisfied with him until this very day. I have never seen in him anything which pleased me more than what I saw today."

It was also narrated that Malik had related to us as saying that Omar bin Abd Al-Aziz went to his prayers, and when he was praying he mentioned his brother Sahl bin Abd Al-Aziz, his son Abd Al-Melek, and his servant Muzahim. His words were: "Oh Allah! Thou know how much these were of great help to me and to others and yet Thou fated them to death. But this deed itself only increased my love and affection to Thee, and increased my wish to have what is to be offered to us from Thee." When he said that he went back and sat where he was sitting before.

It was also narrated that Ali bin Khalid bin Zeid had related to us as saying that when Abd Al-Melek bin Omar bin Abd Al-Aziz had died his father went in to him, looked at him and then went out quoting the following line of poetry:

Do not ever be tempted by the supper of a peaceful man,
For he may receive death early at the morning breakfast.

It was also narrated that Al-Madayini had related to us as saying that Omar bin Abd Al-Aziz went to the grave of his son Abd Al-Melek and said: "Oh son, may Allah bless your soul! You have been a source of pleasure to us when you were a baby, and a great and noble one when you were a youth, and I do not remember in any day I called you for something without meeting my requests!"

It was also narrated that Suleiman bin Arqam had related to us as saying that Omar bin Abd Al-Aziz had said to Abi Quilabah, who shouldered the responsibility of washing the body of his son Abd Al-Melek: "After you wash him and after you shroud his body, call me to come in to cover his face myself." Indeed this is what had happened, and then Omar looked at his son and said: "May Allah bless you son! and may He forgive you!"

Every Loved Thing in it is Abandoned, and Every Hated Thing in it is Shrinking

It was narrated that Al-Madayini had related to us as saying that Omar bin Abd Al-Aziz delivered the following speech after his son Abd Al-Melek had died. In this speech he forbade people from crying over him; he said: "

> "Allah the Exalted and the Elevated did not make either the good-doers or the evil-doers eternal in this world. He the Exalted and the Elevated did not accept in the pleasant things in this world to be as a reward for those who obeyed Him. Neither did He accept in its bad inflictions to be as a punishment for those who disobeyed Him. Indeed, every loved thing in it is abandoned, and every hated thing in it is shrinking. That is why it was created, and that is how its people were fated to destruction. Therefore, you should all know that Allah the Exalted and the Elevated shall be the Great Inheritor of the Earth and all the creatures on it. Therefore, be pious and fear Allah! Work for that day when a father will not be rewarded or punished for the deeds of his son! And neither a son will be rewarded or punished in any way for the deeds of his father!"

Fear should be before the Plight, and when the Plight is Inflicted then do Whatever you have Missed

It was narrated that Al-Madayini had related to us as saying that after Abd Al-Melek bin Omar bin Abd Al-Aziz had died his father Omar came back from the graveyard, and on his way back he saw some people throwing arrows in a kind of sport. When they saw him they stopped throwing. He then said to them: "throw!" and stood watching them. Then one of them threw his arrow and his throw was rather wide and went over the target. Then Omar said to him: "your throw was rather long, so make it shorter!" Then he said to another man: "throw!" This man's throw was also short of target, and then Omar said to him: "your throw was rather short, so make it longer!" Here Moslimah, who was with him, said: "ye Emir of the Faithful, how can you have a heart and time for such a thing when your heart is pre-occupied with the death of your son and that you have just buried him in this very hour?" You have not even arrived back home!" Omar replied to him: "ye Moslimah,

fear should be before the plight, and when the plight is inflicted then do whatever you have missed.

It was also narrated that Az-Zubeir bin Bakkar had related to us as saying that Omar bin Abd Al-Aziz went in to see his ill son Abd Al-Melek and he said to him: "Oh son, how are you today? and how should I find you?" The son said: "find me in the Truth, for by Allah, father, whatever you like I like more than what I like myself." That is why when Abd Al-Melek had died his father said: "Oh son! You have been in this world just as Allah the Exalted and the Elevated had said in this connection: {Wealth and sons are the allurements of the life of this world: But the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as the foundation for hopes.} (*Al-Kahf, The Cave sora, verse, 46*). Indeed, son, you have been the best of allurements of the life in this world. And I hope that you will be today one of those doers of of good deeds, which are the best in the sight of Allah as rewards and best as the foundation for hopes. By Allah in every time I called you you responded to me and satisfied what I wanted." Indeed, all the people gave their condolences to him in the death of his son, especially Mohammad bin Al-Waleed bin Abd Al-Melek bin Marwan, who said:

> "ye Emir of the Faithful, do not be pre-occupied with death that has been inflicted upon you, and turn away from your main pre-occupations in the affairs of this nation. And prepare for his death something which would be for you like a veil and a protection from Fire. Ye Emir of the Faithful, if a man abandoned giving condolences for the death of his brother with his complete knowledge and awareness, then I would be him myself. Allah the Exalted, however, Judged that reminding or remembrance benefits the Believers."

At this juncture, an Arabian man from the tribe of Bani Kilab stood up and said the following two lines of poetry:

> You are so dear ye Emir of the Faithful, for you are like
> The one who nourishes the born and he was born himself.
>
> Is not your son only from the lineage of Adam?
> Where every one towards the same basin of death is heading.

What Omar has Written on the Death of his Son Abd Al-Melek

It was reported that Omar bin Abd Al-Aziz had written the following over the death of his son Abd Al-Melek:

"And so, Allah the Exalted and the Elevated had pre-determined death to all His creatures when they were created. He made their ending to Him. He the Exalted said in His True and well-kept Holy Book: "It is We Who will inherit the Earth, and all beings thereon: to Us will they all be returned. (*Maryam sora, verse, 40*). He also said to his Prophet (may peace and blessings of Allah be upon him): "We granted not to any man before thee permanent life Here: if then thou shouldst die, would they live permanently? Every soul shall have a taste of death: And We test you by evil and by good, by way of trial. To Us must ye return." (*Al-Anbiyaa, or the Prophets sora, verses, 34-35*). Allah the Exalted and the Elevated also said: "From the earth did We create you, and into it shall We return you, and from it shall We bring you out once again." (*Ta-Ha sora, verse, 55*). Thus, death is the way for all people, and Allah did not prescribe eternity for either the good-doer or the evil-doer. He the Exalted and the Elevated did not accept in the pleasant things in this world to be as a reward for those who obeyed Him. Neither did He accept in its bad inflictions to be as a punishment for those who disobeyed Him. Indeed, everything in it, whether they liked it or they hated it, it is abandoned. That is why it was created ever since it was created, and that is how it is inhabited ever since it was inhabited. Allah created His subjects to test them who would be the best doer.

Thus, anyone who came out of this world and was obedient to Allah and met His satisfaction, including those of His Prophets and the Leaders of Guidance in whose guidance Allah had ordered His prophet to follow their steps, he would then be in the Eternal Abode, and would be blessed by the Graces of Allah the Exalted. Those blessed ones will be there in eternal bliss and no fatigue nor hardship will ever touch them. However, anyone whose departure from this world was to others than those guided ones, and to an abode which is different from theirs, then he would meet the eternal evil and destruction. He would then be an abode which he had never experienced before. Thus, I beseech the mercy of Allah to protect us in His Mercy and blessings as long as we are fated to remain in this world obeying His order and following His Holy Book. I also beseech Allah to deliver us forward, when we are fated to leave off this world, to our good Prophet and to those in whose guidance he was ordered to copy from the

pure chosen ones. I also beg His Mercy to protect us from committing evil deeds in our present world and from our sins on the Judgment Day.

Moreover, Abd Al-Melek, the son of the Emir of the Faithful, was a good servant to Allah the Exalted and the Elevated. Allah has blessed him and has blessed his father through him. Allah fated him to live as long as He wanted him to live; and He took his life when He wanted to take it. As long as I know he is so pleased with death, and he hopes to get through it a good reward. And I seek refuge with Allah rather than to love anything in this world more than the love of Allah the Exalted and the Elevated. The love of such worldly thing will not endure or give me any benefit or will not save me from His Wrath, and neither in His blessings and His graces on me.

I have also said: "I have never sought through him the good reward of Allah, and His true promise for forgiveness. For to Allah we belong, and to Him is our return. Then after that I did not find in myself anything but good, praise be to Allah. This is all due to the satisfaction with the destiny prescribed by Allah the Exalted and the Elevated, and as an account for the many problems with which we have been inflicted. Indeed I have thanked Allah the Exalted for whatever has passed off in the past and for whatever remains or what is going to happen in the future, and for all things in this world and in the Hereafter.

I wanted to inform you all about this matter and to write to you about it. That is why I do not know why I should mourn over anything at all for what it was before you. Thus, no one really agrees over this matter, or the people as a whole do not have an overall opinion about it. Ultimately, I have given no permission to any one of the people, whether close to me or being in far away places, to mourn the death of my son. And may peace be upon thee!"

What Omar has Written to Abdul Hameed bin Abd Ar-Rahman on the Death of his Son Abd Al-Melek

It was narrated that Hazim had related to us as saying that "we have learnt that Omar bin Abd Al-Aziz had written the following letter to Abdul Hameed bin Abd Ar-Rahman over the subject of the death of his son Abd Al-Melek:

"And so, Allah the Exalted and the Elevated had pre-determined death to all His creatures when they were created. He made their ending to Him. He the Exalted said in His True Holy Book which He kept in His Lore and made His Angels testify to its Truth: "It is We Who will inherit the Earth, and all beings thereon: to Us will they all be returned. (*Maryam sora, verse, 40*). He also said to his Prophet (may peace and blessings of Allah be upon him): "We granted not to any man before thee permanent life Here: if then thou shouldst die, would they live permanently? Every soul shall have a taste of death: And We test you by evil and by good, by way of trial. To Us must ye return." (*Al-Anbiyaa, or the Prophets sora, verses, 34-35*). Allah the Exalted and the Elevated also said: "From the earth did We create you, and into it shall We return you, and from it shall We bring you out once again." (*Ta-Ha sora, verse, 55*). Thus, death is the way for all people, and Allah did not prescribe eternity for either the good-doer or the evil-doer. He the Exalted and the Elevated did not accept in the pleasant things in this world to be as a reward for those who obeyed Him. Neither did He accept in its bad inflictions to be as a punishment for those who disobeyed Him. Indeed, everything in it, whether they liked it or they hated it, it is abandoned. That is why it was created ever since it was created, and that is how it is inhabited ever since it was inhabited. Allah created His subjects to test them who would be the best doer.

Thus, anyone who came out of this world and was obedient to Allah and met His satisfaction, including those of His Prophets and the Leaders of Guidance in whose guidance Allah had ordered His prophet to follow their steps, he would then be in the Eternal Abode, and would be blessed by the Graces of Allah the Exalted. Those blessed ones will be there in eternal bliss and no fatigue nor hardship will ever touch them. However, anyone whose departure from this world was to others than those guided ones, and to an abode which is different from theirs, then he would meet the eternal evil and destruction. He would then be an abode which he had never experienced before. Thus, I beseech the mercy of Allah to protect us in His Mercy and blessings as long as we are fated to remain in this world obeying His order and following His Holy Book. I also beseech Allah to

deliver us forward, when we are fated to leave off this world, to our good Prophet and to those in whose guidance he was ordered to copy from the pure chosen ones. I also beg His Mercy to protect us from committing evil deeds in our present world and from our sins on the Judgment Day.

Moreover, Abd Al-Melek, the son of the Emir of the Faithful, was one good servant from the servants of Allah the Exalted and the Elevated. Allah has blessed him in his own self and has blessed his father through him. Allah fated him to live as long as He wanted him to live; and He took his life when He wanted to take it. As long as I know he is so pleased with death, and he hopes to get through it a good reward. And I seek refuge with Allah rather than to love anything in this world more than the love of Allah the Exalted and the Elevated. The love of such worldly thing will not endure or give me any benefit or will not save me from His Wrath, and neither in His blessings and His graces on me.

I have also said: "I have never sought through him the good reward of Allah, and His true promise for forgiveness. For to Allah we belong, and to Him is our return. Then after that I did not find in myself anything but good, praise be to Allah. This is all due to the satisfaction with the destiny prescribed by Allah the Exalted and the Elevated, and as an account for the many problems with which we have been inflicted. Indeed I have thanked Allah the Exalted for whatever has passed off in the past and for whatever remains or what is going to happen in the future, and for all things in this world and in the Hereafter.

I wanted to inform you all about this matter and to write to you about it. That is why I do not know why I should mourn over anything at all for what it was before you. Thus, no one really agrees over this matter, or the people as a whole do not have an overall opinion about it. Ultimately, I have given no permission to any one of the people, whether close to me or being in far away places, to mourn the death of my son. May Allah protect me from all this in the protection of Allah the Exalted and the Elevated. And, Allah's willing, I shall never blame you in this connection at all. May peace be upon thee!"

It was also narrated that Khalid bin Atiyyah had related to us as saying that Omar bin Abd Al-Aziz said when his son Abd Al-Melek had died:

Praise be to Allah Who made death a definite ending to all His creatures and to have equalized them all in this question of death. Indeed, He the Exalted and the Elevated said: "Every soul shall have a taste of death: And We test you by evil and by good, by way of trial. To Us must ye return." (*Al-Anbiyaa, or the Prophets sora, verses, 34-35*). Therefore, those who knew and yet have denied the truth should realize that they will be responsible for their own affairs and be accounted for their own deeds.

You should also know that with Allah all matters will be clear and open. Allah the Exalted and the Elevated said: "Therefore, by the Lord, We will, of a surety, call them to account, For all their deeds." (*Al-Hijr, or The Rocky Tract sora, verses, 92-93*).

I Have never been in a Situation where I Felt I Should be in a Better one

It was narrated that Abi Ibrahim Al-Bakkaa had related to us as saying that there was a man who had written a letter to Omar bin Abd Al-Aziz in which he expressed his condolences for the death of his son Abd Al-Melek. When Omar received the letter he said to his writer: "sharpen your pen and write back an answer to him!" He then wrote: "And so, this is something to which we have accustomed ourselves. Therefore, when it befalls us we do not hate it. And may peace be!"

It was also narrated that Abi Ziyad bin Zadan had related to us as saying that Omar bin Abd Al-Aziz had said on the occasion of the death of his son Abd Al-Melek: "I have never been in a situation where I felt I should be in a better one."

It was also narrated that Yahyah bin Sa'eed had related to us as saying that Omar bin Abd Al-Aziz had said on the occasion of the death of his son Abd Al-Melek: "I do not have any inclination towards things in this world except those prescribed and predetermined by Allah the Exalted."

It was also narrated that Suleiman bin Habeeb had related to us as saying that when Abd Al-Melek bin Omar bin Abd Al-Aziz had died, Hisham bin Al-Ghar came in to Omar and presented his condolences, and then Omar responded to him: "And I seek refuge with Allah rather than to love anything in this world more than the love of Allah the Exalted and the Elevated. The love of such worldly thing will not endure or give me any benefit or will not save me from His Wrath, and neither in His blessings and His graces on me."

Abd Al-Aziz as another of his Sons

Abd Al-Aziz was made as governor to Al-Madinah, and Makkah was given to Yazeed bin Abd Al-Melek. Then Marwan bin Mohammad confirmed them as governors there, but later he deposed Abd Al-Aziz from it.

It was also narrated that Az-Zubeir bin Bakkar had related to us on the authority of Abd Al-Aziz himself, that Abd Al-Aziz bin Omar bin Abd Al-Aziz had narrated on the authority of Salih bin Kiesan and also on that of Othman bin Affan, who had said: "The Messenger of Allah (may peace and blessings of Allah be upon him) had said: 'Every Moslim who went out of his home in a journey or for any purpose and said when he went out: {In the name of Allah, I believe in Allah, I depend on Allah, and I totally rely on Allah, and there is no Helper but He and there is power but with Him}, then he would never be a loser. If he says all that then he will certainly be blessed on his journey and all evil consequences will be away from him.'"

It was also narrated that Yahyah had related to us on the authority of Ismael bin Jareer and that of Qura'ah, who said: "Ibin Omar sent me away in a mission to get him something and he took me in my hand and said: 'come and let me say good bye to you as The Messenger of Allah (may peace and blessings of Allah be upon him) had said to me when he sent me in a mission for him: {may Allah help you in your religion, and may He protect you, and may He help you in concluding off your works!}"

It was also narrated that Mak-houl had related to us on the authority of many narrators, who said: The Messenger of Allah (may peace and blessings of Allah be upon him) had once said: "Any one who prayed after Al-Maghreb two prayers and before speaking of anything, he would be elevated with those elevated Believers."

It was also narrated on his behalf (meaning Abd Al-Aziz bin Omar bin Abd Al-Aziz) as saying: Abou Ja'afar (meaning the Emir of the Faithful) said to me: "how much was your father's treasury when he became Caliph?" I replied: "forty thousand dinars." He responded: "and what was it when he died?" I replied: "four hundred dinars. And if he remained alive it would have dwindled even more."

It was also narrated on his behalf as saying: Abou Ja'afar called me to him and asked: "how much was the treasury of Omar bin Abd Al-Aziz when he took over the Caliphate?" I replied: "fifty thousand dinars." He responded: "and what was it when he died?" I replied: "he kept returning it to its rightful owners until it dwindled down to two hundred dinars, and if he stayed alive

he would have returned it all."

It was also narrated on his behalf as saying: "my father did not behave as a judge with Irak bin Malik."

Do not Give it Evil Implication as Long as you Find a Good one for it

It was narrated on his behalf as saying: "my father told me: 'ye son, if you hear a word from a Moslem man, then do not give it evil implication as long as you find a good one for it."

It was also narrated on his behalf as saying: "I have always liked meeting Az-Zuhri, and on one night I saw him in my dream and I said to him: 'ye Aba Bakr, could you tell me about a good invocation of Allah?" He said to me: "yes, say: there is no god but Allah, the only One Who has no participant with Him. I rely on Him the ever living and the One Who never dies. May Allah help me and give me health, and help me to give me and my children refuge with Thee from the damned Satan."

Another of his Sons is Abdullah, the Governor of Al-Koufah

It was narrated that Abi Damrah had related to us on the authority of Osamah bin Zeid and that of Abdullah bin Omar bin Abd Al-Aziz, and that of his own father, who said: "Take advice and be guided!" He really wanted to say that guidance will terminate hatred and ill-will.

This is not from my Dresses nor the Dresses of my Nation

It was narrated that Ya'acoub had related to us on the authority of his father, who said that Abdullah bin Omar bin Abd Al-Aziz came in once to his father, who was then the Caliph, and asked him to give him some clothes. He said to him: "ye father, give me some clothes which I need!" His father Omar replied to him: "Go to Al-Khayar bin Riyyah Al-Basari, with whom I have some

dresses. Tell him to give you any of it which you like!" His son said: "then I went to Al-Khayar bin Riyyah and said to him: 'I went to my father and I asked him for some dresses and he sent me to you. He said to me that 'I have some dresses with Al-Khayar bin Riyyah.'" Al-Khayar then said to me: "yes you must believe the Emir of the Faithful." Here this man showed him a lot of dresses usually worn by Qatari people and by other different peoples and said: "this is what I have of dresses which belong to the Emir of the Faithful. Take from it as much and as best as you like. Here Abdullah looked at him and said: "this is nothing to do with my type of dresses nor the dresses of my nation." Al-Khayar responded: "this is what I have of dresses that belong to the Emir of the Faithful."

At this juncture Abdullah went back to his father and said to him: "Oh father, I asked you for some dresses and you sent me to Al-Khayar bin Riyyah, who in his turn showed me different types of dresses that have nothing to do with my dresses or the dresses of my own nation." Here the father replied: "this is what we have there with the man." When Abdullah heard that he wanted to leave but his father stopped him and called him back and said: "do you now want to borrow one hundred dirhams from your own share of money with me?" His son replied: "yes, father." Indeed, it was said that Omar lent him the two hundred dirhams, and when his own share of money was given to him they were deducted from his general amount."

Another of his Sons is Ibrahim

It was narrated that Al-Layth had related to us as saying that Ibrahim bin Omar bin Abd Al-Aziz had related that he had heard his father saying to Ibin Shihab: "I do not know you to have spoken to me of something I have already heard, but may be you know it better than me..."

How shall I Shoulder you with the Responsibility of my Religion, When you may Disgrace it in every Army?

It was narrated that Al-Oza'i had related to us as saying that Omar bin Abd Al-Aziz had said to his sons: "how would you behave if I asked every man of you to take the responsibility of one army?" Then his son, the son of his wife from Al-Harith family, said: "why do you propose for us to do something that you do not want to do yourself?" Their father then replied: "do you see here this carpet of mine? It is heading to decay and destruction, but yet I hate that you may pollute it or stain it in your shoes. Therefore, how could I accept that you may disgrace my religion for me?"

It was also narrated that Suleiman bin Hayyan had related to us as saying that Omar bin Abd Al-Aziz had once said to his sons: "would you like me to ask every man of you to take the responsibility of one army, where he would go forward as with the jingling post carriages?" Then his son, the son of his wife from Al-Harith family, said: "why do you propose for us to do something that you do not want to do yourself?" Their father then replied: "do you see here this carpet of mine which is heading to decay and destruction? Yet I hate that you may pollute it or stain it in your shoes. So how could I accept to shoulder you with the responsibility of my religion, when you may disgrace it in every army?"

It was also narrated that Ya'acoub bin Sufyan had related to us on the authority of Abd Al-Aziz bin Omar, and also on the authority of Ibin Abi Az-Zinad and that of his father, who said that he had heard Moslimah bin Abd Al-Melek saying: "may Allah bless the soul of Omar bin Abd Al-Aziz, and by Allah he had died. Indeed, none of his sons reached his high nobility or his honour of offering."

Others of his Sons are Is-haq and Ya'acoub

It was narrated that Az-Zubeir bin Bakkar had related to us as saying that Fatimah bint Abd Al-Melek has given birth to two sons of Omar bin Abd Al-Aziz: Is-haq and Ya'acoub.

Some of his sons are
Bakr, Mousa, Al-Waleed, A'sem, Yazeed, and Zayan

It was narrated that Othman bin Abdul Hameed had related to us as saying on the authority of his father, who said that one of Omar bin Abd Al-Aziz's sons died while he was still a baby. The people went in to him to present their own condolences and they found him silent, and if he speaks he does not speak much. This made some people say: "this is because of the fear of death." It was said that when he spoke he said: "Praise be to Allah Who made the angel of death come into my room and take some of its occupants! Indeed, taking some of them was as if he took me instead of them."

It was also narrated that Sa'eed bin Ali had related to us as saying that one of Omar bin Abd Al-Aziz's sons died while he was still a baby, which made him go in a coma for a little while. When he awoke we said to him: "why was all this?" He replied: "I could not help it and although it was not me completely, yet it was some of me. I was nearly on the verge of following him (that is the dead son)."

Sell it and Make a Thousand Men Full up with it

It was narrated to us that one of Omar bin Abd Al-Aziz's sons bought a ring with a diamond stone for the value of one thousand dirhams. When Omar heard of that he wrote to his son and said: "And so, I have heard that you have bought a diamond ring for the amount of one thousand dirhams. So I am asking you now to sell it and make a thousand men full up with it. Instead, take for yourself a ring made of Chinese iron and write on it: "may Allah bless the man who knew the value of himself."

The Number of his Daughters
Ameenah is one of them

It was narrated that Qawba'a bin Dubeiq had related to us as saying that the daughter of Omar bin Abd Al-Aziz, who was called Ameenah, had passed once by her father when they were at home. Then he called her by saying: "ye Ameen! ye Ameen! But she did not respond to him in that name. Then he ordered one of his servants, Muzahim, who brought her to him. He asked her: "what stopped you from replying to me?" She said: "I am naked." Her father then said: "Ye Muzahim, look at that bed which we have torn open! Cut one piece from it and ask someone to make a dress from it to Ameenah." It was said that one servant went to Umm Al- Baneen, who was her aunt, and said to her: "your niece is naked while you have plenty of dresses and clothes!" Consequently, this aunt sent to her a lot of clothes, and said to her: "next time do not ever ask for anything from Omar!"

Some of them are
Umm Ammar and Umm Abdullah

It was narrated that Mohammad bin Sa'eed had related to us as saying that the names of the children of Omar bin Abd Al-Aziz are: Abdullah, Bakr, Umm Ammar and their mother is Lamees bint Ali bin Al-Harith; Ibrahim and his mother is Umm Othman bint Shua'eeb bin Zayan; Is-haq, Ya'acoub, Mousa and their mother is Fatimah bint Abd Al-Melek bin Marwan; Abd Al-Melek, Al-Waleed, A'sem, Yazeed, Abdullah, Abd Al-Aziz, Zayan, Ameenah, Umm Abdullah and their mother is Umm Walad.

Chapter Thirty Nine

His Illness and his Death

The Beginning of his Illness

It was narrated that Al-Waleed had related to us on the authority of Abi Amr, who said that Mohammad bin Abd Al-Melek bin Marwan had asked Fatimah bint Abd Al-Melek, Omar's wife: "what do you think was the beginning of Omar's illness which led to his death?" She replied: "I think the whole thing began as a kind of fear, which developed into a real illness."

It was also narrated that Mohammad bin Sa'ad had related to us on the authority of Abd Al-Hameed bin Sahl, who said: "I saw the doctor coming out from the home of Omar bin Abd Al-Aziz and then I said: 'I saw his urine today.' Then I said: 'all his urine is blended with the pain and the problems of the people.'"

You Kill him for the Fear of Allah

It was narrated that Ibin Sa'ad had related to us on the authority of Ibin Luhayia, who said that they found in some books: "Do you kill him for the fear of Allah the Exalted and the Elevated - meaning: Omar -.

It was also narrated that Ibin Sa'ad had related to us on the authority of Mohammad bin Qays, who said: "the first sign of his illness began towards the beginning of the month of Rajab in the year 101 Hijrah. His illness and his complains lasted for twenty days."

The Story which Says he was Poisoned

It was narrated that Al-Waleed bin Hisham had related to us as saying: "I met a Jew, who said to me that Omar bin Abd Al-Aziz will be the next Caliph, and that he will be a just leader in the nation. Then I met Omar and I told him what the Jew had said. Indeed, when Omar became Caliph the Jew met me again and said: "didn't I tell you that Omar will become the next Caliph and that he will be a just leader?" I replied: "yes." Then he met me again and said: "your friend has been given some poison. Tell him to be careful and to take good care of himself." Then I met Omar and I told him about the matter, to which he replied: "may Allah quarrel with him (meaning the Jew)! How did he know about it? I knew about the matter in the hour it had happened. If my cure was so easy like touching my ear, then I would not do it; or if it was so easy like lifting up some perfume to my nose to smell it then I would not do it."

Indeed, this story was narrated to us in another way and through another source. It was said that Damrah had related to us on the authority of Abi Jameelah and on that of Omar bin Muhajir, who said: ""I met a Jew, who said to me that Omar bin Abd Al-Aziz will be the next Caliph, and that he will be a just leader in the nation." The story went as it was mentioned above.

It was also narrated that Abou Zeid Ad-Dimashqii had related to us as saying: "when Omar bin Abd Al-Aziz became seriously ill a doctor was called in to see him. When the doctor saw him he said: 'he was given some poison and I do not think he is safe from death." Here Omar raised his looks at the doctor and said: "And you cannot safely protect any man who was not even given poison in his drinks either." The doctor asked him: "did you feel in it ye Emir of the Faithful?" Omar answered: "yes. I knew it from the moment it reached my stomach." Then the doctor said to him: "then try to treat it and to cure yourself from it, ye Emir of the Faithful! I say this because I fear you may lose your own life." Here Omar responded: "My Lord is the best One to whom one must go. By Allah if I knew that my cure was so near my ear, then I would not lift up my hand to my ear in order to take it. May Allah bless Omar in meeting You!" It was said that Omar, in fact, did not live for more than few days until he died.

His Letters about his Illness to Yazeed bin Abd Al-Melek

It was narrated that Qatadah had related to us as saying that Omar bin Abd Al-Aziz had written a letter to the appointed heir of the Caliphate after him, where he said:

> In the name of Allah, Most Gracious, Most Merciful. From the servant of Allah, Omar, the Emir of the Faithful, to Yazeed bin Abd Al-Melek. May peace be upon thee!
>
> I thank Allah and praise Him for thee, Allah Who is the only One, and there is god but He. And so, I am writing this letter to you, and I am full of pain and I do not think I will be cured from it. I know that I am responsible for those peoples upon whom I was fated to be Caliph, and I will be called to account about them by Allah the Exalted and the Elevated and the Owner of the present world and the Hereafter. Also, I cannot hide from Him any of my deeds; for He the Exalted said: "And verily We shall recount their whole story with knowledge, for We were never absent (at any time or place)." (*Al-A'raf, or The Heights, verse, 7.*) Thus, if Allah the Merciful is pleased with me, then I will be the winner and I will be saved from long punishment and suffering. But if He the Exalted is angry with me, then woe will be unto myself and I will have a terrible ending. Therefore, I beg Allah and seek refuge with Him, He Who is alone and there no god but He, to save me with His Mercy from the Fire, and to bless me with His graceful offering and satisfaction and with Paradise. Thus, you must be pious and fearful of Allah to take care of your subjects or the people you govern. I say this for I think you will not stay after me except for some time until you meet the Most Benignant and the Aware. And may peace be upon thee."

It was also said that Abd Ar-Rahman bin Yazeed bin Jabir had related to us as saying that Omar bin Abd Al-Aziz had written a letter to Yazeed bin Abd Al-Melek in which he told him about his illness, and which really led to Omar's death. Indeed, he told him some of what is mentioned above, and he added: "And I treat with mercy my own subjects upon whom I was fated to be Caliph. I do not know if I will get up in the morning alive. If He pardoned me, then He is the Most Pardoner; but if He punished me for my sins, then woe will be unto myself and I will have a terrible ending."

It was also said that Abd Ar-Rahman bin Yazeed bin Jabir had related to us as saying that Omar bin Abd Al-Aziz had written a letter to Yazeed bin

Abd Al-Melek in which he said: "Beware from reaching your ending suddenly when no regrets and no excuses will be accepted and no forgiveness will be granted. It will also be in a moment where no returning is possible. You will be thanked by those for whom you bequeathed good; but no one will excuse you for what you have done. And may peace be upon thee.

It was also said that Mohammad bin Abi Awyaynah Al-Muhallabi had related to us as saying: "I read the letter written by Omar bin Abd Al-Aziz to Yazeed bin Abd Al-Melek in which he said:

> May the peace of Allah and His blessings be upon thee! I thank Allah and praise Him for thee, Allah Who is the only One, and there is god but He. And so, I tell you that Suleiman bin Abd Al-Melek was one servant of the servants of Allah. Allah took his life, and made me the Caliph after him, and those who swore allegiance to him also swore allegiance to me. This is to Yazeed bin Abd Al-Melek, that is, if he became the Caliph after me. I tell you that if Allah the Exalted had wished me to have more wives, or had fated me to have more wealth, then He would have granted me this thing easily more than anyone else among all His creatures. But I fear Allah and His severe reckoning except what Allah the Exalted has helped in. This in itself is an easy and kind case. May peace and mercy and the blessings of Allah be upon thee!"

Two Great Men

It was narrated that Az-Zubeir bin Bakkar had related to us as saying: 'More than one man had related to me that Omar bin Abd Al-Aziz had said: "If I had the power to assign a man to take over the responsibility after me, then I would not go beyond two men: Ismael bin Amr, or the bleary-eyed of Bani Tameem - meaning Al-Qasim bin Mohammad.

Indeed, it was related to us by Ash-Sheikh Immam Al-Mussannaf as saying: "Ismael is Ibin Amr bin Sa'eed bin Al-A'as. He used to live in a place called Al-A'was in about ten miles or more to the eastern side of Al-Madinah. He used to have great favours over many Moslems."

What Happened to him with his Children on his Death Bed

It was narrated that Sufyan had related to us as saying: "I have asked Abd Al-Aziz bin Omar bin Abd Al-Aziz, what was the last thing that your father said to you before he died?" He replied: "he has some sons, such as A'sem and Ibrahim." Abd Al-Aziz went on to say: "we were really young men. We came to him like so many other Moslems to say good bye to him before he died. The one who took the responsibility of arranging all these "good-bye" rituals was one of his servants. It was narrated that this servant said to Omar: "you have left your sons there helpless with no money and no wealth to take care of them, and neither did you appoint any of them as the Caliph after you." Then he replied: "I have never wanted to give them anything which is not theirs, neither have I taken from them any of their rights. And I would appoint one of them as my heir if he embodies the responsibility of the good men of being in charge of other good men. But concerning them they are either of two men: one who obeyed Allah the Exalted and the Elevated; and the other is the one who left the matter of Allah and lost it."

It was also narrated that Amarah bin Abi Hafsah had related to us as saying that Moslimah bin Abd Al-Melek came in to see Omar bin Abd Al-Aziz when the latter was on his death bed, and said to him: "whom would you ask from your own family to take charge of things and be the caliph after you?" It was said that Moslimah really meant himself. Omar then replied: "If I forgot Allah then please remind me!" It was said that Moslimah repeated on Omar the same question: "whom would you ask from your own family to take charge of things and be the caliph after you?" Omar, finally, responded: "The One I want to ask to be my heir among them is Allah the Exalted and the Elevated, the One Who revealed the Book, and He is the One Who will be in charge of the good men."

Is there Anything else ye Moslimah?

It was narrated that Moslimah bin Muharib had related to us as saying that Moslimah bin Abd Al-Melek came in to see Omar bin Abd Al-Aziz when the latter was on his death bed, and said to him: "are not you going to write a will?" Omar responded: "is there any money I have for which I need to write a will?" Moslimah replied: "yes, one hundred thousand; I will send to you and

it is yours. So you may write your will through it." Here Omar retorted: "is there anything else ye Moslimah?" Moslimah asked: "and what is that ye Emir of the Faithful?" Omar replied: "turn back that money to whom and to where you have taken it from the beginning!" It was narrated that when Moslimah had heard that he cried. It was also said that Moslimah said: "may Allah bless you ye Omar! You have really made out of us men with good, lenient, and compassionate hearts instead of our ruthlessness and heartlessness. You have also made other people show us compassion and love, and you have made us remembered people among the good ones." Then Moslimah added: "ye Emir of the Faithful, why do not you write in the name of your own sons, or why do not you ask one of your own sons to take charge of things and be the caliph after you?" Omar then replied: "I will write my will to them, or the One I will ask to be my heir among them is Allah the Exalted and the Elevated, the One Who revealed the Book, and He is the One Who will be in charge of the good men." Indeed, when Omar said that he looked at his son and said: "I felt within myself that these sons of mine will not taste that money of yours. Then someone was heard from the other side of the house saying: "that Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is best for the righteous." (*Al-Qasas, or the Narration sora, verse, 83*).

I never Denied them any of their Rights, and I never Gave them Anything which is not theirs

It was narrated that Hashim had related to us as saying that when Omar bin Abd Al-Aziz was dying in his illness, Moslimah bin Abd Al-Melek came in to see him and he said: "ye Emir of the Faithful, you have really denied your sons to take any of this money. You have left them helpless and with nothing to depend upon. So why do not you entrust them to me or to someone like me from your family to take care of them after you?" Omar responded to such a question: "make me sit down in my bed!" and then said: "are you saying that I have denied them their rights of taking such money and really impoverished them in doing so. But I say that by Allah I have never denied them any of their rights, and I have never given them anything which is not theirs. But what you are saying that, "why do not you entrust them to me or to someone like me from your family to take care of them after you?" I will tell you my will: my will to them, or the One I will ask to be my heir among them is Allah the Exalted and the Elevated, the One Who revealed the Book, and He is the One Who will be in charge of the good men. For my sons I tell you that they are two types: one who obeyed Allah the Exalted and the Elevated for whom Allah has speeded an outlet; and the other is the one who is dedicated to sin and evil deeds. Therefore, I would never support such a man by giving him the power of entrustment and increase his sins and his disobedience to Allah."

After such a response Omar sent for his sons who were more than ten men. He looked at them, his eyes became full of tears, began crying and then said: "I felt within my young self that I am leaving these sons of mine with no help at all and with no support from anybody; but yet, by the grace of Allah and praise be to Him, I am leaving them in good condition. Oh sons! You shall never meet anyone from the Arabs or from those who pledged their covenant without knowing that you have some right over them. Oh sons! In bringing you up your father had to choose between two things: either you become rich and then your father will go to Hell, or you remain poor and your father will go to Paradise. Then it seemed more proper and more preferable to your father that you should remain poor and then your father will go to Paradise, rather than to get rich and then he to go to Hell. So get up and go! Allah will protect and help you!"

His Will to the one who will Wash his Body and Shroud him

It was narrated that Raja'a bin Haywah had related to us as saying: 'Omar bin Abd Al-Aziz said to me when he was ill on his death bed: "I would like you to be among those who will wash my body after my death and those who will shroud me and go with me into my tomb. When they cover me in my shrouds I would like you to loosen the knot and to look into my face. I say this for I have buried three caliphs before, and when burying each one of them I used to loosen the knot of his shroud and then look into his face. I used to find that his face is turned not towards the Ka'abah." Raja'a then narrated: "I was indeed among those who washed the body of Omar bin Abd Al-Aziz and who shrouded him. I was also among those who went down into his grave. When the knot was loosened, I looked into his face and there I found it, just like opened books, turned towards the Ka'abah."

How they Found him after they Put him in his Grave

It was narrated that Rafi' bin Hafs Al-Madani had related to us as saying that when Omar bin Abd Al-Aziz was on his death bed, he said to Raja'a bin Haywah: "ye Raja'a, after I die and after you wash my body, put me into my shroud, prayed on me and then after you put me into my grave, I would like you to take out the stone which is near my head and look into my face. If you see it turned towards the Ka'abah then you must praise Allah and be thankful

to Him. But if you found it turned away from it, I would like you to go out from the grave and tell the Moslems who will still be there to beseech for me Allah the Exalted and the Elevated to forgive me." It was narrated that Raja'a had said: "when Omar was indeed put into his grave and after the earth was turned over him, I took out the stone which was near his head and I found out that his face was in fact turned towards the Ka'abah." Here Raja'a praised Allah the Exalted and the Elevated and thanked Him.

It was also narrated that Al-Mufaddal bin Abi Yunus had related to us as saying that Omar bin Abd Al-Aziz had once said to Moslimah bin Abd Al-Melek: "ye Moslimah, who buried your father?" Moslimah answered: "my master so and so." Then Omar asked him: "and who buried Al-Waleed?" Moslimah answered: "my master so and so." Omar then said: "here I am telling you what I have been told before by so and so. He said that when he buried your father and then Al-Waleed and after he put them into their graves, he went back and loosened the knot of their shrouds. He found their faces turned towards their backs. Therefore, ye Moslimah, when I die and after you bury me I want you to look into face and see if I would be inflicted with the same infliction that happened to the people before me, or, in fact, I am spared and saved from such infliction of not looking into the Ka'abah." Moslimah, later said: "when Omar died I put him into his grave and then I looked into his face, I found it in its place - still turned towards the Ka'abah."

It was also narrated that Amr bin Qays had related to us as saying that some people said to Omar bin Abd Al-Aziz when he was on his death bed: "ye Emir of the Faithful, entrust someone to be your heir!" Here Omar responded: "I warn you from this death of mine and it is inevitable to me and to you. Therefore, after you put me into my grave take out one stone off me and see what has followed me from this world of yours."

It was also said that A'sem had related to us as saying: 'I witnessed Omar bin Abd Al-Aziz saying to one of his maids: "You shall see me dead in my coffin and I want you not to put in it any musk."

It was also narrated that Haseen had related to us as saying that Omar bin Abd Al-Aziz asked his own people not to build his grave from stone or brick and he wrote to them to this effect.

What it was Said about how he Chose the Place of his Grave

It was narrated that Hanzalah bin Abd Al-Aziz had related to us on the authority of Rabee' bin Sibrah and that of his father, and that of the authority

of one of Omar's sons, who said that Omar bin Abd Al-Aziz had complained about his illness, which really led to his death, and when his illness got worse he said to his own people around him: "go to the monk and ask him to sell you for me the place of my grave." Indeed, it was said that the place of his grave was bought for about six dinars.

It was also said that Mohammad bin Qays had related to us as saying that Omar bin Abd Al-Aziz had complained about his illness, which really led to his death, towards the beginning of Rajab, 101 Hijrah. His illness lasted for about twenty days. When his illness got really worse he sent for his Christian neighbour and bargained with him to buy from him the place of his grave." The Christian man said to him: "by Allah, ye Emir of the Faithful, I will give you a decent and close place to be buried in, and I will give it to you for free." Here Omar rejected this offer, and wanted him to take the value of the grave plot. That is why the Christian sold him the plot of land for about thirty dinars, and Omar wanted to make sure that the Christian took the money and Omar himself put the money into the man's own hand."

It was also narrated that Abou Omayyah, the servant of Omar bin Abd Al-Aziz, had related to us as saying: 'Omar bin Abd Al-Aziz sent me with only two dinars to the keeper of the monastery and told me to say: "if you sell me the place of my grave then I will stay with you, or if you do not sell me I will leave you to find somewhere else." Indeed, I went to them and said the same phrase, to which they replied to me: "if we did not fear that he would leave us and go to somebody else, we would not have sold him the plot of land for the grave."

It was also narrated that Mohammad bin Sa'ad had related to us on the authority of Mohammad bin Qays, who said that Omar bin Abd Al-Aziz had sent to a Christian man and bargained with him to buy from him the place of his grave." The Christian man said to him: "by Allah, ye Emir of the Faithful, it is an honour and a blessing for me and for my land to have you buried in it. I will give you a decent and close place to be buried in, and I will give it to you for free." Here Omar rejected this offer, and wanted him to take the value of the grave plot. That is why the Christian sold him the plot of land for about two dinars, and Omar wanted to make sure that the Christian took the money and Omar himself put the money into the man's own hand."

It was also narrated that Ibrahim bin Maysarah had related to us as saying that Omar bin Abd Al-Aziz had bought the place of his grave for about ten dinars.

It was also narrated that Ibin Sa'ad had related to us on the authority of Mua'wiyyah bin Salih, who said that when Omar bin Abd Al-Aziz was dying he said to his own people: "dig for me a grave and do not make it deep! The best graves are the shallow ones, and the worse are the deep."

His Humbleness towards his Burial in the Prophet's Garden

It was narrated that Ayyoub had related to us as saying: 'I have been told that Omar bin Abd Al-Aziz was told that he could choose the fourth position where the Prophet (may peace and blessings of Allah be upon him) was buried. They suggested it to him and said: "if only you become closer to Al-Madinah?" He replied to this: "I would rather be punished by Allah in all kinds of torture, except the torture of fire, than that Allah the Exalted and the Elevated should know that I am fit for such a burial."

It was also narrated that Ayyoub had related to us as saying: 'Omar bin Abd Al-Aziz was told that he could choose the fourth position where the Prophet (may peace and blessings of Allah be upon him) was buried. They suggested it to him and said: "if only you become closer to Al-Madinah? If Allah the Exalted and the Elevated made you die there then you would be able to choose your grave in the fourth position with the Messenger of Allah (may peace and blessings of Allah be upon him) and with Abi Bakr and Omar." He replied to this: "By Allah I would rather be punished by Allah in all kinds of torture, except the torture of fire because I cannot bear it, than that Allah the Exalted and the Elevated should know that I am fit for such a burial."

It was also narrated that Ayyoub had related to us as saying that when Omar bin Abd Al-Aziz was ill and was on his death bed some one told him: "there is a place for a grave in the House. Therefore, "if only you came to Al-Madinah and perhaps should something happen to you, then you would be buried there. He replied to this: "I would be pleased to be punished by Allah in all kinds of torture than that Allah the Exalted and the Elevated should know what is within my heart and that I am fit for such a burial."

His Hatred of Easing Death on him

It was narrated that Al-Oza'i had related to us as saying that Omar bin Abd Al-Aziz had said: "I do not want you to ease for me the agonies of death, for it is the last thing that would elevate the Believers - or he said the Believer - ."

It was also narrated that Al-Oza'i had related to us as saying that Omar bin Abd Al-Aziz had said: "I do not want you to ease for me the agonies of

death, for it is the last thing with which one would atone the sins of a Moslem man."

It was also narrated that Al-Oza'i had related to us as saying that Omar bin Abd Al-Aziz had said: "I do not want you to ease for me the agonies of death, for it is the last thing for which a Moslem is rewarded."

It was also narrated that Al-Oza'i had related to us as saying that Omar bin Abd Al-Aziz had said: "I will not be pleased by minimizing for me the agonies of death, for it is the last thing for which a Moslem is rewarded."

It was also narrated that Sufyan bin Awyaynah had related to us as saying that Omar bin Abd Al-Aziz had said: "may Allah do not ease for me the agonies of death!"

What Happened to him when he was Dying

It was narrated that Al-Mogheirah bin Hakeem had related to us as saying: "Fatimah bint Abd Al-Melek, the wife of Omar bin Abd Al-Aziz, had said to me: 'I used to hear Omar bin Abd Al-Aziz (may Allah be pleased with him) complaining about his agonies from his illness which caused his death, where he used to say: 'may Allah hide my death away from them for a little while, even for an hour in the day." Then she said: "one day I said to him, ye Emir of the Faithful, should I leave you on your own to have some sleep because you did not have any sleep recently?" Fatimah went on to say: "Indeed, I left him and went to another home which is not the same home where he was. I used to hear him saying: "that Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is best for the righteous." (*Al-Qasas, or the Narration sora, verse, 83*). Indeed, Omar kept repeating this verse, and then he looked down and bowed his head. He remained like this for some time and I could not hear anything from what he was saying. Then I said to one of his servant: "woe unto you! go inside and check what happened to the Caliph." When the servant went in he shouted at what he saw, and then I went in and I found Omar dead with his face turned towards the Qiblah. He also put one of his hands on his mouth and the other on his eyes. May Allah bless his soul!"

It was also narrated that Jareer bin Hazim had related to us on the authority of Al-Mogheirah bin Hakeem, who said: "Fatimah bint Abd Al-Melek, the wife of Omar bin Abd Al-Aziz, had said to me: 'I used to hear Omar bin Abd Al-Aziz complaining about his agonies from his illness which caused his death, where he used to say: 'may Allah hide my death away from them for a little while, even for an hour in the day." Then she said: "indeed when he died I left him and went to another home which is not the same home

where he was. There was only a door between us where he was in one of his domes. I used to hear him saying: "that Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is best for the righteous." (*Al-Qasas, or the Narration sora, verse, 83*). Then he was quiet for a little while and he remained like this for some time. I could hear nothing coming out of his room, and therefore, I said to his servant: "Go inside and check what happened to the Emir of the Faithful!" When the servant went in he shouted at what he saw, and then I jumped in and I found Omar dead with his face turned towards the Qiblah and he closed his own eyes by himself. He also put one of his hands on his eyes and the other on his mouth."

It was also narrated that Obeidah bin Hassan had related to us as saying: 'when Omar bin Abd Al-Aziz was dying, he said: "go out and leave me alone!" It was said that he had with him then Moslimah bin Abd Al-Melek. Then everybody went out and left him alone. Moslimah and Fatimah then sat at the door and they heard him saying: "welcome with these nice faces, which are not faces of men nor faces of Jinni. Then he said: "that Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is best for the righteous." (*Al-Qasas, or the Narration sora, verse, 83*). Then he was quiet for a little while and then Moslimah said to Fatimah: "I think your companion has died." They went in to him and they found him dead with his eyes closed and his body straight.

It was also narrated that Layth had related to us on the authority of Abi Ruqayyah, who said: "when Omar bin Abd Al-Aziz was ill and on his death bed he said to his own people around him: 'make me sit in my bed!' Indeed, they made him sit and then he said: 'I am the one whom you ordered me and I came late, and I am the one whom you forbade me and then I disobeyed. But there is no god but Allah.' Omar raised his head and looked sharply ahead of him, which made them say to him: "you are looking so sharply into something!" He then replied: "yes, I am looking at those creatures in front of me who are neither people nor jinn." When he uttered such a phrase he died.

Chapter Forty

The Date of his Death, his Age, and where he was Buried
(may Allah bless him)

It was narrated that Ali bin Zeid had related to us as saying: "I have heard Omar bin Abd Al-Aziz saying: 'the fate of Allah has been concluded for the man of forty.' Indeed, Omar bin Abd Al-Aziz responded to it and died."

It was also said that Al-Fadil bin Dukein had related to us as saying: "I have heard Sufyan bin Awyaynah saying: 'when Omar bin Abd Al-Aziz died he was forty years old.'"

It was also narrated that Amr bin Othman had related to us as saying: "Omar bin Abd Al-Aziz died on the 20th of Rajab in the year 101 Hijrah, and he was then thirty nine years and few months old. His caliphate lasted for two years and five months. He died in the Monastery of Saint Simeon."

It was also narrated that Al-Haytham bin Waquid had related to us as saying: "Omar bin Abd Al-Aziz died in Al-Khanasirah on Wednesday, 25th of Rajab, in the year 101 Hijrah. His caliphate lasted for two years, five months and four days. He died when he was thirty nine years and a few months old. He was buried in the Monastery of Saint Simeon."

It was also narrated that Ibin Abi Az-Zinad had related to us as saying: "Omar bin Abd Al-Aziz died when he was thirty nine years and five months old."

It was also narrated that Sufyan bin A'sem had related to us as saying: "Omar bin Abd Al-Aziz died on the 25th of Rajab, in the year 101 Hijrah. He was then thirty nine years and a few months old. He was buried in the Monastery of Saint Simeon. His caliphate lasted for two years, five months and four days. Moslimah bin Abd Al-Melek was the one who prayed over his body. This is what Al-Qurashi had said about it."

It was also said that Sufyan bin Awyaynah had related to us as saying: "I said to Abd Al-Aziz bin Omar bin Abd Al-Aziz: 'how old was your father when he died?' He replied: 'he was not yet forty years old.'"

It was also said that Sufyan bin Awyaynah had related to us as saying: "I said to Abd Al-Aziz bin Omar bin Abd Al-Aziz: 'how old was your father when he died?' He replied: 'he had just turned forty.'"

It was also said that Mua'ammar had related to us as saying: "Omar bin Abd Al-Aziz died when he was forty five years old.'"

It was also narrated that Abou Mansour bin Abd Al-Aziz Al-Akbari had related to us as saying: "Omar bin Abd Al-Aziz died in the Monastery of Saint Simeon, which is located in the land of Homs. That was on the 26th of Rajab, in the year 101 Hijrah. Moslimah bin Abd Al-Melek was the one who prayed over his body. His caliphate lasted for two years, five months and twenty three days."

It was also narrated that Yusuf bin Mahik had related to us as saying: "while we were levelling the earth over the grave of Omar bin Abd Al-Aziz some leaflet fell over us from the sky and it was written on it:

{In the name of Allah, Most Gracious, Most Merciful. This is a guarantee from Allah to Omar bin Abd Al-Aziz that he will not be touched by fire.}

Chapter Forty One

What has been Narrated that the Sky and the Earth Cried for him

It was narrated that Khalid Ar-Rib'i had related to us as saying: "It is written in *The Torah* that the sky will cry over Omar bin Abd Al-Aziz for forty days."

It was also narrated that Khalid Ar-Rib'i had related to us as saying: "I have read in *The Torah* that the sky and the earth will cry over Omar bin Abd Al-Aziz for forty years."

Chapter Forty Two

The People's Eulogy for him after his Death and their Sadness for him

Moslimah's Eulogy:

It was narrated that Ismael Al-Ommawi had related to us as saying: "Moslimah bin Abd Al-Melek looked at Omar bin Al-Aziz while he was still lying in his shrouds and he said: 'may Allah bless you! You have made our hearts lenient after they were hard and ruthless, and you have laid for us a good name and memory among the good ones.'"

Al-Hasan Al-Basari's Eulogy:

It was narrated that Hashim bin Al-Qasim had related to us as saying: "I have heard an old man from Al-Basara as saying that when Al-Hasan came to the death of Omar bin Abd Al-Aziz he said: "To Allah we belong, and to Him is our return. Ye the doer of all good!"

What his Wife had Said about him:

It was narrated that Waheeb bin Al-Warid had related to us as saying: "when Omar bin Abd Al-Aziz had died we learnt that some learned men came to Fatimah bint Abd Al-Melek, the wife of Omar bin Abd Al-Aziz, and wanted to offer their condolences to her. They said to her: "we came to present our condolences to you in the death of Omar. We feel that your infliction in his death is a general one and it is the infliction of the whole nation. Therefore, could you please, may Allah bless you, tell us something about Omar? Could you tell us something about his behaviour and manners at home? We ask this for we believe that the best people to know about someone are his own people at home. Here Fatimah said: "By Allah, Omar was not a man who prayed or

fasted more than you did. But by Allah I have never seen a servant of Allah who was more fearful of Allah than Omar himself. By Allah sometimes he used to be in my bed where one should have his pleasure with his wife, and where we had a quilt covering us. Then suddenly something from heaven would occur to his heart, and then he would jump like how a bird would jump if it fell into water. Then he would be very tense and he would start crying. Then I would say: 'by Allah, his soul is nearly coming out of him.' Then I would take the quilt off him and off me and say: 'I wish we never had this emirate offered to us and being responsible for it, for by Allah since we have assumed responsibility for it we have never seen happiness and we have never been at rest."

Abd Al-Melek bin Omeir's Eulogy of him:

It was narrated that Abd Ar-Rahman had related to us on the authority of his uncle, who said: "when Omar bin Abd Al-Aziz had died Abd Al-Melek bin Omeir said: 'may Allah bless you, ye Emir of the Faithful! You were a man of dignity, a man who never looked at what is not his; a man who cared and protected his family; a man who was generous in what is right and true. You were a severe man over evil, and you would get angry when you need to be angry; and you would be satisfied when you need to be satisfied. You were never a man who would joke about things, never a man who would show the shame of someone, nor a man who would brag, and neither a man who would slander or defame anyone."

The Speech of the King of the Romans:

It was narrated that Mohammad bin Ma'abad had related to us as saying that Omar bin Al-Aziz had sent some captives he had captured from the Romans as a way of exchanging them with some other Moslim captives the Romans had had. Indeed Mohammad bin Ma'abad said: "then one day I went into the presence of the king of the Romans, and I found him sitting on the floor, very sad and down-hearted. Then I said to him: 'what is the matter with the king?' He responded to me: 'haven't you heard what had happened?' I replied: 'and what had happened?' He said: 'the good man had died.' Then I asked: 'and who is the good man?' He responded: 'he is Omar bin Abd Al-Aziz.' The King of the Romans then said: 'If I knew that there was someone who would revive the dead after Jesus, the son of Mary, then I would say that Omar bin Abd Al-Aziz was the one who revived them. I am not surprised by the monk who had shut his door and abandoned the world away and became very ascetic and did nothing but worshipping Allah. But I am really surprised by the one who had all the world under his feet, and yet he rejected it all and became ascetic."

The Words of other Monks about Omar:

It was narrated on the authority of a good man who witnessed the funeral of Omar bin Al-Aziz and who said that he was passing by an Abbadi man or a Nibti one, who was cultivating his land on two of his bulls. When he passed by him this farmer stood and asked: "where did you come from? and did you witness the death of that good man?" I said to him: "yes." Then this farmer's eyes became full of tears and he said good words towards his blessings. I then asked him: "why did you say these blessing words for him when he is not from your own religion?" Then the man replied: "I am not crying for him, but I am crying for a light which was lit on the earth and now it is extinguished."

It was also narrated that Al-Oza'i had related to us as saying: "I have witnessed the funeral of Omar bin Al-Aziz, and on my way back to the city of Qansareen I passed by a monk, who said to me: 'ye man, I believe you have witnessed the death of that man?" I replied to him: "yes." The monk lowered down his eyes and began crying in a severe cry. I then asked him: "why are you crying for a man who is not a member of your own religion?" The monk replied: "I am not crying for him, but I am crying for a light which was lit on the earth and now it is extinguished."

It was also said that Abdullah bin Wahab had related to us as saying: "I have heard Malik bin Anas reporting that when Salih bin Ali came to Syria, he asked about the location of Omar bin Abd Al-Aziz's grave. He asked about it but no one told him until he was finally told to go to a certain monk and ask him about it. Indeed, Salih came to that monk and asked him, and he replied: "do you want the grave of the friend? It is in that farm!"

Chapter Forty Three

A Selection from his Praise and Elegies in Poetry

Kuthayyer's Poem in Praising Omar:

It was narrated that Abou Al-Faraj bin Al-Jawzi had related to us as saying: "Poets used to praise Omar bin Abd Al-Aziz when he was an Emir in his own emirate. When he became Caliph, this did not change and it did not affect the way he looked at poets. As we have seen in an earlier chapter in this book, Omar reluctantly accepted poets to praise him, and he hated to receive them in his company. One of those poets who praised him was Kuthayyer bin Abd Ar-Rahman Al-Khuza'i. What follows is some of what he said in Omar's praise:

You have talked about the Truth in a clear way,
And your talk is just an explanation of the verses of guidance.

You have been truthful with your promises,
And you did what you said so every Moslem was satisfied.

You have shown the light of the Truth so it became brighter
Over every misconception and every dark one who left the truth.

You have punished those who were at your hands,
And rejected to judge those who came before you.

You have become the Caliph and you refused to curse Ali, and you
Have never frightened an innocent, nor followed the way of a criminal.

You have worn the same type of clothes worn by kings,
And the whole world is spread ahead of you palm and wrist.

Sometimes you twinkle in a sick eye,
And when you smile you show pure pearls.

You have abandoned this world in an abominable way,
As if it had given you for a drink real poison and bitterness.

You have been so solid against it like its own mountains,
And so furious and so full from its sea and its waves.

It was also narrated that Khalid bin Yazeed bin Ja'aounah had related to us as saying: "there was no one from Bani Ommayyah who woke up in the morning without cursing Ali bin Abi Talib (may Allah be pleased with him and honour his countenance). But Omar bin Abd Al-Aziz did not curse him and indeed he was the one who stopped this Ommayyad grave error. In this connection Kuthayyer Azza said:

You have become the Caliph and you refused to curse Ali, and you
Have never frightened an innocent, nor followed the way of a criminal.

You have said and you have been truthful with what you said,
And you did what you said so every Moslem was satisfied.

It was also narrated that Abou Al-Faraj (may Allah bless him) had related to us as saying something to the same effect. In this respect, the poet Ash-Sharee Ar-Radi (may Allah bless him) had said:

You have purged us from cursing and defaming deeds,
We wish that our rewards would be part of your reward.

It was also narrated that Abdullah bin Al-Mubarak had related to us as saying that Kuthayyer bin Abd Ar-Rahman Al-Khuza'i had said in praise of Omar bin Abd Al-Aziz:

He was a man who never showed sorrow as a result of a plight,
Neither did he one day show happiness when the self is pleased.

He hardly takes oaths and he protects his pledge of allegiance,
But if sometimes he swore he honours his pledges and words.

Jareer's Poem in Praising Omar:

It was narrated that Ash-Sheikh (may Allah bless him) had related to us as saying that Jareer had praised Omar bin Abd Al-Aziz in a lot of his poetry. As we have seen earlier in this book he praised his piety and fear of Allah. These lines are some of what he said:

To you, ye Omar, the son of Layla, I have travelled;

I came to visit you feeling sure that I can depend upon you.

You have been used to doing good and I know that such a
Man is committed to doing what he has always been doing.

To Al-Farouq your lineage goes back, ye Ibin Layla,
And to Marwan, the one who erected the pillars.

Neither Ka'ab bin Mamah nor Ibin Sa'ada are
Really more generous than you, ye Omar the generous!

It was also narrated that Ash-Sheikh (may Allah bless him) had related to us as saying that Ka'ab bin Mamah is Al-Iyadi and Ibin Sa'ada is Aws bin Harithah bin Lam At-Ta'i. Indeed he said:

Congratulation for the city which always welcomes
The ruling people in their goings and comings in.

Ruling emerges from you and covers the entire of Quraysh,
And through you all problems and sorrow are eased.

You have turned their loneliness into real friendship and company,
And your company enriches the people as a whole.

You have built great names and fames, ye Ibin Layla,
And you have satisfied the weak and the strictly believed.

You invoke Allah's satisfaction through your hard work,
And you always remind your subjects about the eternal meeting.

When wars befell, you would be the best warrior,
Who would be armed in shields and double-edged sword.

You are the father of those old warriors of Quraysh,
Who defended and helped the Prophecy and its struggling case.

They have led the Believers and they no longer fear
The enemy, and their horses are used to leadership.

If you wanted help then Quraysh will give you
Raging oceans of it and directed against the enemy.

In another poem and on another occasion he praised Omar bin Abd Al-Aziz in the following lines:

The One who revealed Mohammad a Prophet,
Has also made the Caliphate in the just Leader.

You have benefitted from what you have prohibited
The clear tax collection over the coast bridges.

Your justice has encompassed everyone who stayed in our land,
And to you every case and every need of the people is presented.

I am hoping to get new good things from you,
For the self is always eager to receive the speedy thing.

Allah has revealed in the Holy Book an obligation of help
For the wayfarer, for the poor, and for the needy man.

Jareer's Eulogy of Omar:

When Omar bin Abd Al-Aziz (may Allah bless him) had died many poets eulogized him in their poetry. According to what was narrated to us by Mohammad bin Abd Al-Baqui and on the authority of Ja'aounah, Jareer was one of them. He reported that Jareer had said the following when Omar died:

Eulogists are mourning the death of our Emir of the Faithful,
The best one who came to the House of Allah in Hajj and Umrah.

You have shouldered a great thing in which you showed real learning
You have walked with it and spread it in the rule of Allah, ye Omar!

The sun is shining and will never fade away of you,
And upon you the night stars and the moon are crying.

In another version of events, Ibin Habeeb said: "upon you the age is crying." He also said: "the sun is shading away the stars of the night and the moon." This story of events may be far-fetched and cannot be authenticated.

Al-Farazdaq's Eulogy of Omar:

Abou Bakr bin Ayyash had related to us that Al-Farazdaq had said the following on the occasion of the death of Omar bin Abd Al-Aziz (may Allah bless him):

How many a time you have decreed sacred laws for them,
Laws that have been deadened and others that are being awaited.

Oh my eager self, and the eagerness of those who are eager with me
Over the refraining self which is brought down by many traps.

Muharib's Eulogy of Omar:

It was narrated that Amr bin Salih Az-Zuhri had related to us as saying on the authority of Ath-Thiqah that when Muharib bin Dath-Thar knew of the death of Omar bin Abd Al-Aziz, he called one of his writers to him and said: "write what I am going to say to you." The writer began writing: "In the name of Allah, Most Gracious, Most Merciful." Here Muharib said to him: "delete that for you cannot begin in poetry with 'In the name of Allah, Most Gracious, Most Merciful.'" Then he said the following lines:

If death had aggravated some people to face it,
Then ye Omar with your justice you would face it with no effects.

How many a time you have decreed sacred laws for them,
Laws that have been deadened and others that are being awaited.

Oh my eager self, and the eagerness of those who are anxious with me
Over the refraining self which is brought down by many traps.

Three things similar of which my eyes have never seen before,
The greatest of them are included in the mosque and the ditches.

In following them you did not obey an exerciser of judgment,
For they have their own laws which lack all kinds of Truth.

If I had the power and if fates were overruling,
For fates come and go distinguished and afresh.

I went to Omar, the doer of good, who is buried
In Deir Saint Simeon, but fate always overrules.

Other Elegies:

It was narrated that Hanzalah bin Abd Al-Aziz bin Rabee' bin Sibrah had related to us on the authority of his father, and that of one son of Omar bin Abd Al-Aziz, who said that there was one poet who said in praise of Omar bin Abd Al-Aziz the following lines:

He had left the people into the grave and whom they buried
In Deir Saint Simeon the man who was the guardian of justice.

When the mourners have said to me about the death of Omar,
I said it will not keep away from us the decree of justice and religion.

It was also narrated that Harmalah bin Abd Al-Aziz had related to us on the authority of his father, and that of one son of Omar bin Abd Al-Aziz, who said: 'Omar bin Abd Al-Aziz had ordered us to buy the place of his grave and we bought it from the monk. It was said that in connection to this event one poet said the following lines in praise of Omar:

When the mourners have said to me about the death of Omar,
I said it will not keep away from us the decree of justice and religion.

He had left the people into the grave and whom they buried
In Deir Saint Simeon the man who was the neighbour of justice.

It was also said that Nafi' bin Abi Na'eem had related to us as saying that there was a man from the servants of Al-Madinah, who said the following two lines in praise of Omar bin Abd Al-Aziz:

The mourners have just left away into the grave and they buried
In Deir Saint Simeon the man who was the guardian of justice.

The one who did not have as his problem a spring which he explode,
And neither gathering dates, nor the racing of camels and horses.

It was also narrated that Mossabbih bin Hatim had related to us as saying: 'Ibin A'isha also eulogized Omar bin Abd Al-Aziz and the following three lines are an example of his praise to Omar:

When the mourners have said to me about the death of Omar,
I said it will not keep away from us the decree of justice and religion.

He was never pre-occupied by a spring which he explode,
And neither by gathering dates, nor the racing of camels and horses.

He had left the people into the grave and whom they buried
In Deir Saint Simeon the man who was the scale-holder of justice.

Chapter Forty Four

His Legacy

It was narrated that Suleiman bin Dawood had related to us as saying that when Omar bin Abd Al-Aziz was on his death-bed he said to his sons: "do not blame the treasurer! I am not leaving you anything except twenty one dinars. This amount also includes in it the share of the people of the Monastery to pay their housing rent. It also includes the price of a small field he had in the area, in addition to the price of the place of his own grave (may Allah the Exalted bless him).

It was also narrated that Omar bin Hafs Al-Ma'eeti had related to us as saying that Abd Al-Aziz bin Omar bin Abd Al-Aziz (may Allah be pleased with him) had said to us the same type of story. It was narrated that I asked him: "how much money did your father leave you when he died?" He smiled and said: "One servant of ours, who was taking care of the financial matters and of spending, had said: 'Omar bin Abd Al-Aziz (may Allah be pleased with him) asked me when he was dying: "how much money do you have in your treasury?" I replied: "it is only fourteen dinars." Then he said: "and how do you carry it from one house to another?" Then I said: "how much did he leave you in savings?" He replied: "He left us in treasury the amount of six hundred dinars. We bequeathed this amount from him and by the option of Abd Al-Melek. He left this amount to all of us, the twelve sons and the five daughters of his children. Then we divided this amount into fifteen portions.

It was also narrated that Ash-Sheikh Al-Mussannaf (may Allah bless him) had related to us as saying: "I heard that Al-Mansour had said to Abd Ar-Rahman bin Al-Qasim bin Mohammad bin Abi Bakr As-Siddique (may Allah be pleased with him): 'Advise me!' He responded: 'shall I advise you in accordance with what I have seen or with what I have heard?' He replied: 'no, in accordance with what you have seen.' He responded: 'Omar bin Abd Al-Aziz (may Allah bless him) died and he left behind him eleven sons, and his legacy of money was in the amount of seventeen dinars. Five dinars of that amount was taken as the value of his shroud, and two dinars for the value of the piece of land bought for his grave, and the remainder of this amount was

divided among his sons. Each one of his sons had his share from this amount the amount of nineteen dirhams. Whereas when Hisham bin Abd Al-Melek died, as a way of contrasting, he left also eleven sons, and his heritage was divided equally among his sons, and each one of them took the amount of one thousand thousand. Indeed, I saw one man from the sons of Omar bin Abd Al-Aziz carrying in one day over one hundred horses things to be given away in the path of Allah the Exalted and the Elevated. Yet, I saw one man from the sons of Hisham who was receiving alms from him.

And Praise be to Allah the Sustainer of the two worlds, and may the blessings of Allah be upon our master Mohammad, the last of the Prophets, and upon all his relatives and his companions! May Allah the Exalted be pleased with those who willingly followed him until the Day of Judgment! We only rely and depend on Allah and He is the best protector and guardian. Allah also is the best helper and the best provider of victory.

This last sentence was found in the Egyptian edition of this book:

"This was finished in the month of Allah: Rajab, in the year six hundred and twenty five."

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